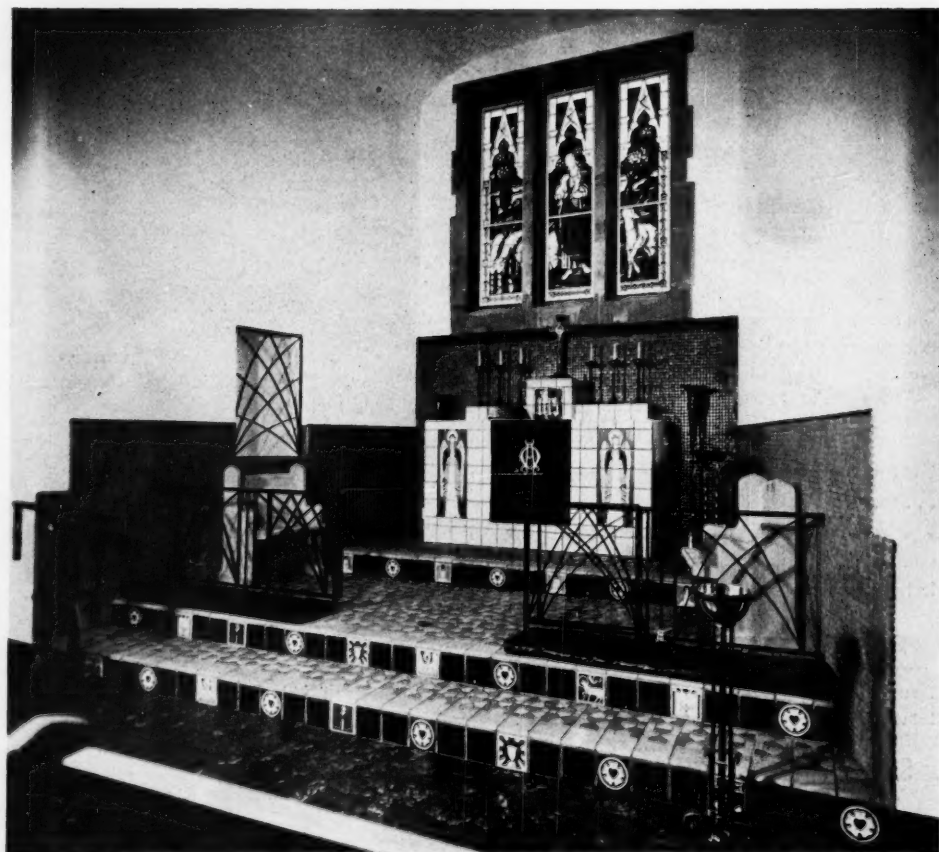


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Selected Short Sermons

by Earl Riney

On the Sunday before Labor Day, the church should emphasize the Bible's teaching that the laboring man, as well as the employer, has certain rights, and that the rights of both should be respected.

If the church loses the love and loyalty of the working class, it loses the very group that Jesus trusted.

The fact that some labor leaders are misusing their power should not blind us to the realization that in the past the laboring man has often been the victim of injustice.

It is good to have money and the things that money can buy; but it is also good to check up once in a while and make sure you have not lost the things that money will not buy.

The poor must be heard; so must the prudent who have honestly gained for themselves a worldly competence.

True democracy means that every human being has the opportunity to do the best he is capable of doing.

Labor Day is a time when the man who works with his hands reminds the world that he has certain rights which must be respected if society is to remain healthy.

The Bible teaches us the duties God requires of us—the duties we owe Him, the duties we owe others, and the duties we owe ourselves.

It is difficult for those born to wealth and affluence to understand the hardships endured by those to whom life is a perpetual struggle for the barest necessities.

The greatest triumphs of life may be succeeded by the most vexatious inconveniences.

The Christian teaching regarding material possessions is stewardship—the consecrated use of all we have to the glory of God.

A man is called selfish, not for pursuing his own good, but for neglecting his neighbors.

The Bible has plenty to say about industrial justice and the responsibility resting upon those who hold places of influence among their fellows.

for the Minister's Bookshelf

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CHURCH ADMINISTRATION

Page

Placement of Projector Speakers.....	10
This Church Building Works Seven Days Each Week.....	12
Cracker-Barrel Forum—William Hainsworth.....	14
Churches Go Up in Smoke—P. C. Hensler.....	16
A Direct Mail Program for Your Church.....	18
A Study in Church Attendance—C. Marshall Muir.....	22
Asbestos Shingle Roof Did Not Burn.....	26
Organ Music Via Tape Recorder.....	48
New Products for Churches.....	68, 69

WORSHIP AND MUSIC

The Story of the Bells—Kamel Lefevere.....	9
What the Music of the Church Means to Me—William Forshaw.....	11
Hymn for Those in Service—Bernard H. J. Habel.....	24
Prayers for the Month—J. Richmond Morgan.....	28
Through the Year With Church Music.....	57

THE MINISTER

Ministerial Oddities—Thomas H. Warner.....	6
Abingdon-Cokesbury Awards for 1952.....	16
Recipe for Shot-Gun Wedding—H. L. Williams.....	54
Helps for Christian Family Life—Franklin J. Hinkamp.....	70
Index for Volume XXVII starts on page.....	71

THE MINISTER'S WIFE

The Pastor's Wife—Joyce Engel.....	41
Entertaining—Family Style—Martha Meister Kiely.....	41

HOMILETIC MATERIAL

Selected Short Sermons—Earl Riney.....	3
Productive Pastures—Hobart D. McKeehan.....	32
Poetic Windows.....	34
Selected Prose.....	35
The Art of Stopping—J. Richmond Morgan.....	44
Biographical Sermon for September—Thomas H. Warner.....	47
How to Have a Mature Mind—J. Richard Sneed.....	51

THE CHANGING WORLD

Bells Leave for America.....	8
The Menace of Alcohol—Charles F. Rogers.....	24
We Are Still Brothers—John Schmidt.....	49
News of the Religious World.....	70

BIOGRAPHY

A. S. M. Hutchinson—Albert D. Belden.....	15
Fleming H. Revell—William R. Barbour.....	53

BOOKS

Bookish Brevities.....	38
Reviews of Current Books.....	60, 61, 62, 63, 64, 65, 66, 67

EDITORIALS

Should Churches Pay Taxes?—The Washington Pilgrimage of American Churchmen.....	7, 8
---	------

READERS' COMMENTS

They Say—What Say They?—Let Them Say.....	58
---	----

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THE EDITOR'S DRAWER

Seepage Up or Down

With almost universal agreement on the moral degeneracy of our time some of us are put to it to decide whether the old rule that "degeneracy seeps down from the top; democracy rises from the bottom," is still true. We see lots of immorality in the highest places, including international agreements, national statesmanship and on other higher levels. At the same time evidences of a revival of democratic ideals at the lower levels are not too clear.

Perhaps the time is near when we shall have to stop seeking a scapegoat for our moral delinquencies and rationalize our own responsibilities in a very bad situation.

William H. Leach

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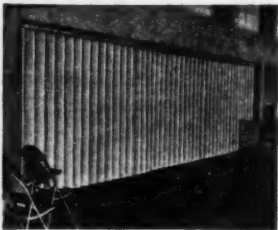
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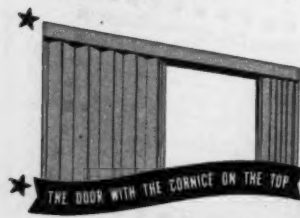


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Ministerial Oddities

Collected by Thomas H. Warner

Hackensack, New Jersey, police arrested a man who confessed stealing \$15,000 from churches "to get even with God" because his mother died in spite of his prayers.

Prayers to end a strike were said in the church of Langwell Green, England. At the three services the curate led prayers for sixty men and women who for six months had been on strike at a furniture factory. He said to the congregation: "Pray that the spirit of reconciliation may be brought down upon both sides in this dispute." The curate had fasted three times during the strike.

Farmers prayed for rain in the little village churches of East Anglia during the 1949 drought. At Needham Market, Suffolk, the vicar led in this prayer: "Send us, we beseech thee, in this our necessity such moderate rain and showers that we may receive the fruits of the earth."

Nearly 2,000 pets were brought for blessing at a service at Holy Trinity Church, Hereford, England, commemorating St. Francis of Assisi. There were horses, dogs, cats, Guinea pigs, kittens and white mice. There were sheep, a goat, a fighting cock, canaries, geese, ducks, white rabbits, a bullock, a tortoise, bantams, pigeons and a grass snake. Girls on ponies rode up to the altar.

Five of fourteen men who tried to break up a parish dance at Brisbane, Australia, were thrashed by a priest.

The gnarled 20-foot thorn tree in a meadow at St. Leonards, England, blossomed again on old Christmas Eve, 1949. People say it has blossomed at midnight every year in their memory. Some claim it is a miracle tree, and recall the legend of Joseph of Arimathea. He is said to have come to Britain with the Crown of Thorns from which the tree has sprung to blossom on old Christmas Eve.

In *The Listener*, an English publication, there appeared in 1949 this item: "The Seed-and-Snake Baptists of the United States divided mankind into two equal parts—the holy seed of Adam, that is, themselves, and the spawn of the snake, that is all the rest." Does this sect still exist?

The following cannot stand as candi-
(Turn to page 20)

CHURCH MANAGEMENT

Edited by William H. Leach



VOLUME XXVII
NUMBER 11
SEPTEMBER, 1951

Should Churches Pay Taxes?

WE suspect that more and more, public officials seeking money to defray expenses of administration will discover resources in churches and non-profit institutions. So it is well to be prepared. Many people argue that there is nothing moral in taxation. It is strictly a legal and mathematical thing. You pay if you have to, and you pay as little as you can get by with. But, for churches, there are moral questions involved.

Most people would agree that when churches own income producing property or businesses that they should pay taxes. Most states provide that such taxes should be levied. Here and there we hear protests even on this. Some say the deciding point should be the use of the profit. If the profits go into church work, they insist that even the income producing property should be exempt from taxation.

Others will argue that the deciding factor should be the competition with free business. These would insist that occasional dinners held in the church should not be taxed. But when a church provides weekly meals or daily meals in competition with a local business then it should pay the sales tax required of business. Some states have ruled that portions of a business house owned by a denomination which does a commercially competitive business should be subject to the same tax that the competition pays.

Local churches feel this sometimes when the assessor taxes them on the portion of a building which is rented out for social purposes such as dinners, dances, exhibitions, etc. This kind of taxation will inevitably increase.

There is considerable sentiment for the taxing of church-owned real estate, bought for

future development which lies idle during a period of price increase. The suspicion is that the church may have purchased the land to acquire a profit by re-sale and hence the church should pay the usual tax on such parcels.

Many, in our larger cities, feel that churches which own expansive real estate in high priced downtown areas should pay taxes. Their theory is that such churches are depriving the city of an income they expect and need from the property.

Then there are still others who are convinced that all churches should accept taxation on their houses of worship as a debt they owe to the city for police and fire protection. They may add the argument that one of the best ways to show that we believe in the complete separation of church and state is by asking no favors from the state at all. They have this in their favor. Social students are now quite agreed that tax exemption, jury and military exemption of the clergy and similar exemptions are vestiges from the days when the state and church were one.

As a principle this magazine believes that churches should pay taxes in each of the instances above. We appreciate that it will work some hardship, especially on weak churches and we would prefer to see the total program worked out, item by item, over a period of time. But we feel that such a tax program will accomplish two things which are very desirable. First, it would make more emphatic the separation of church and state in this country. With the growing tendency toward the totalitarian state which is evident in our own land it is very desirable that the church keep its freedom. The churches do not exist to fight communism; they came into the world to establish the Kingdom of God. Recent state papers would indicate that the Christian churches were established to fight America's ideological battle against Russia.



BELLS LEAVE FOR AMERICA

Picture at the left shows twenty-five carillon bells leaving the foundry of Petit & Fritsen, Aarle, Rikstel, Holland, for Boston, Massachusetts. The carillon will be installed over the store of Whittemore Associates, well-known source of church supplies. Kamiel Lefevere, bell master of Riverside Church, New York City, and author of the article on the next page, will play at the dedication on September 24. The twenty-five bronze bells weigh two and one-half tons.

Second, we believe that by accepting taxation the churches might rid themselves of an inferiority complex which confuses them. Why is it that churchmen too easily believe that churches are so weak that they must buy at discounts, their clergymen travel at reduced rates and that they must be shown preference in so many things. The strong conviction that they are big enough to carry their own civic burdens is about the best tonic which could be given. We would like to see it applied.

The mail subsidy enjoyed by magazines published by non-profit religious corporations and denominations was discussed editorially in our June issue. We want to assure our readers and our editor friends that we do not really feel as badly as we talked in that editorial. As a principle we do not believe that religious periodicals should accept government subsidies. These periodicals are competitors of ours in both the subscription and advertising areas. We must pay a considerably higher mailing rate than they do. But that is not without its compensations. First it gives an editor some freedom he could not morally enjoy on a subsidy basis. Then there is something in human nature which spurs an individual to meet a challenge which comes. The mind is stripped to seek to overcome the handicap offered by the situation. We shall play less golf and do more foraging for ideas. So the spirit and magazine improves.

And that, my readers, is just what we plan to do.

The Washington Pilgrimage of American Churchmen

SEVERAL hundred churchmen will gather in the Nation's Capital starting Thursday evening, September 27, and continuing through Friday, Saturday and Sunday, September 28, 29 and 30, with a serious objective in view. It will be to survey some of the historical documents of the nation to strengthen their conviction that the heritage of this nation is religious. They will visit the National Art Gallery, the Library of Congress, Christ Church Alexandria, the National City Christian Church, the Lutheran Church of the Reformation, the Supreme Court Building, the Washington Monument, the Jefferson Memorial, the Lincoln Memorial, the Lee Mansion, Arlington Cemetery and will conclude with a consecration service in Washington Cathedral Sunday afternoon at 4 o'clock. In each of the above instances they have the cooperation of government and ecclesiastical agencies listed.

On Saturday evening, "Church Management Night," an award will be made "the Churchman of the Year."

The pilgrimage is an invitation affair. If any reader is interested or has a member who might be interested, invitations will be available to the extent of hotel space reserved. Address inquiries to this magazine.

VOICES OF FAITH AND TRUTH

The Story of the Bells

by Kamiel Lefevere*

AN old saying has a quaint way of describing the sound of bells as follows: "They sing the time away with a song and a smile." How very truthful this is in every way. There is an element, a peculiar quality in a good-tuned bell that fully harmonizes with the mystic beauty of nature. It is to be found in the tones of a single bell ringing out from a village church at the end of day, when the last rays of sunshine stretch out the shadows over the fields, a signal of rest and peace. Or in the mingled tolling of a few swinging bells when we sorrow for a friend. Yes, on so many other different occasions in life when bells are such wonderful friends.

And the often-heard expression, so commonly in use by the people throughout the ages, "as immortal as a bell" is a clear admission of the mystic qualities of a good bell. They have rung in historical events, they have rejoiced with the rejoicing, and mourned with the grieving, enriched literature in prose and in verse, chanted with the praying of all nations and inspired architecture.

And the historical background and development from single bells into the mighty bell-instruments, called "carillons," is a true story of human interest and fascination in the daily struggle for freedom and happiness.

This greatest development took place in the Low Countries, which at this time represents Belgium, Holland and the northern part of France toward the middle of the sixteenth century. Almost every tower even in the smallest communities possessed a number of bells, mostly in the cathedral towers and city-halls. And a friendly competition between these towns and communities showed their progress and prosperity in the steadily growing number of bells. Each bell fulfilled its own purpose and function right from the "Alarum Bell," which in fact was the beginning of each carillon in the old country. This bell was hung in each tower to give the signal for approaching storms, or warring neighbors or any other danger. Then many places had an "Ave Maria Bell," which would

toll every day at six in the morning and at twelve noon. The "Gabriel Bell" rang in the early morning to awaken the people for their daily task. The "Passing Bell" would toll for the dead and different communities would have different ways of tolling and was also a request to the people to offer a prayer for the departed. The "Angelus Bell" is still very popular in many countries. It rings at six in the morning, at twelve noon and at six in the evening and sounds three strokes three times repeated. The "Vesper Bell" is also very much in use and is an invocation for an evening prayer. Then there were the "Thief Bell," the "Market Bell," the "Court Bell" and many others, each fulfilling their own particular function in the life of the church and the community.

The natural desire for beauty, plus the growing number of bells in every tower, which in turn had developed into masterpieces of architectural splendor, opened the first opportunities of identifying the bells from each other, not only in musical tone but through the form of decorations, because it was now possible to cast letters and ornamental designs on the bells. Names were given to the larger bells which were in general names of saints because the early bellfoundries developed mainly around the early abbeys. Monks and priests, with their wide knowledge of the Latin language, were mostly responsible for the inscriptions. Expressions of religious praise were added later during the sixteenth century. Such an example, found on an old English bell, typifies the miraculous power the people believed bells to possess. Translated it reads: "I praise the true God; I summon the people; I assemble the clergy; I mourn the dead; I put the plague to flight; I wail at the funeral; I abate the lightning; I proclaim the Sabbath; I arouse the lazy; I scatter the winds; I soften the cruel." In fact, they constantly remind the people that life is short and should be devoted to righteousness and truth and the belief in God.

The musical possibilities of bells as an instrument was greatly increased when, around the latter part of the fifteenth century, keyboards or claviers

made their appearance in different towns of Belgium. The usefulness and practical benefit of these was soon found to fill a very important part in celebrations and festivities of every kind. A greater variety of music could now be played at any given time for colorful parades, holy processions and historical pageants and create the right atmosphere around the church and over the community.

This great music, democratic in origin and noble in expression, found a ready response in the hearts of the American people, as soon as the two first carillons in Massachusetts had their first series of summer recitals in the summer of 1924. To read that from 20,000 to 25,000 people flocked to a small coast town called Cohasset, and to the picturesque fishing town of Gloucester, both in the heart of New England, to enjoy the regular evening recitals three times a week, sounds like a fairy tale. William Gorham Rice, who wrote the delightful book, *Carillons and Singing Towers in the Old World and the New*, and published in 1930, wrote, "The phenomenal development of the carillon movement in America is one of the most astonishing results of the dissemination of the history of the Old World instrument." And Richard C. Cabot, in the Boston Evening Transcript, said: "Here is an essential public form of music—public, because you can hear it without paying for the opportunity; public, because it can't be shut in within four walls, but must travel across space to the ears of many who are passing by or sitting at home or doing their work." This was written as early as 1925, the second summer of regular recitals. And commenting on the two great forms of music they had in Boston, the Boston Symphony Orchestra, as instituted by Henry L. Higginson and the Harvard Glee Club, by Archibald T. Davison, he continued: "... Now a third musician has introduced us to a third form of musical education, with possibilities as great as the others—or greater. With national or religious festivals, with community sorrows or community rejoicing, there will be appropriate music accessible to all, music to color and interpret the mood of the hour and to

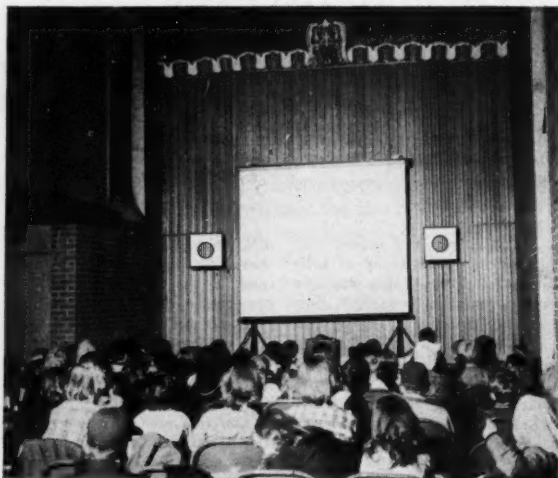
*Bell master, Riverside Church, New York City.

link it with the best moment of the past. A great achievement, a great opportunity."

Only a short time ago the people of most of the larger cities in the United States had the opportunity of seeing and hearing the Freedom Bell, weighing 10,000 pounds. Cast on this bell were the figures of the four races joining hands around the bell as a sign of world peace. Its deep voice rang all over the country before it was shipped to Europe and permanently installed in Berlin, Germany, where it will continue to ring for the preservation of peace. This is an old and familiar custom with bells throughout the past centuries. Few Americans will know that the fifty-three-bell carillon in the old city of Ghent in Belgium rang out over the land when it witnessed in that same city the signing of the peace between the United States and Great Britain on December 24, 1814. This was a full century before the outbreak of the First World War. It is by such associations that the past of this music unites itself with the present. And one of the most famous bells in the world is part of this carillon. Its name is "Roeland," cast in 1314, it was recast in 1659 and developed another crack in 1914 at the beginning of World War I. Cast on it is the following typical inscription which reads translated from the Flemish: "My name is Roeland, when I toll there is fire, and when I ring there is victory in the land." This bell has the unique honor of having been dismounted once and silenced by royal order of King Charles V after being "... convicted of having played a most turbulent part with its tongue" during the Flemish insurrection, when the people were fighting for their freedom and civil rights.

Such is the proud record of bells right through the centuries. Thousands of actual facts, large and small, exist to prove this close relationship between the people and their bells. For instance there is the touching episode which happened in a small community in Belgium during the Second World War. All the bells were confiscated by the Germans during the occupation, and the local priest refused to give up the keys of the church and the Germans had to force the door of the church. When the bell had been brought down from the belfry the priest covered it with the tri-color flag. At this signal the bell was immediately covered with flowers brought by numerous demonstrators. When the bell was lifted onto a truck to be sent to Germany, the flowers were again placed on the bell and as the truck drove away the crowd sang the "Brabanconne," the Belgian National Anthem.

After playing the great fifty-three-



PLACEMENT OF PROJECTOR SPEAKERS

As originally published in the June issue of *Church Management* there was but one speaker and that one placed directly below the screen. At the suggestion of James K. Friedrich, president of Cathedral Films, we have had our artist draw two speakers, one on either side of the screen. Audibility will be definitely improved by this arrangement.

bell carillon in Ottawa, Canada, at the dedication of this new instrument in the Peace Tower on July 3, 1927, the *Canadian Press* wrote: "... There is something in yesterday's bell music that carried the listener into a new world of divine art. It was all so pure, so exquisitely beautiful, and so intensely emotional. There was no suggestion of the mechanical or the matter-of-fact; it was unalloyed art that stirred the emotions casting a spell that gripped the heart and soul of all within hearing."

Of the forty-eight states of America, thirty states have their Singing Towers, with Massachusetts coming first with eight carillons. In October of 1951 there will be sixty-three carillons in the United States and eight carillons in Canada. Of these, four new instruments are being dedicated during this year, as follows: a thirty-six-bell carillon at the Convent of the Transfiguration, in Glendale, Ohio; a fifty-three-bell carillon in the new tower of the University of Kansas, Lawrence; a twenty-six-bell carillon in the building of the Whittemore Associates, Inc., in Boston, Massachusetts, and a fifty-one-bell carillon in the new chapel of the Culver Military Academy, at Culver, Indiana.

Most of these carillons are being played from a regular carillon clavier,

with levers for the hands and pedals for the feet. This is the best way in order to obtain the most delicate interpretation and finest musical effects, requiring the services of a professional carillonneur. Some of these carillons are also installed in such a way that the bells can be used for automatic playing, such as hymns, simple folk songs, quarter-chiming and the striking of the hour on the large bell. And in some installations one or two of the larger bells are also being used as swinging bells, so that every possible use can be made of the bells for every event in connection with the church or community. A very few of the present carillon installations in the United States have only electro-pneumatic means of playing. This is done from an ivory keyboard which is usually placed next to the organ console, for the convenience of the organist so that there may be hymn-playing on the bell before and after the service. Such light carillons consisting of from two to three chromatic octaves, requiring little space in the small towers of the numerous little churches around the country, where no space or funds is available for a large carillon seems to be the answer, because it will provide such congregations with real bells and the right type of music.

MUSIC IN THE LIFE OF A MINISTER

What the Music of the Church Means to Me

by William Forshaw*

SOME time ago I was invited to give an address at the annual dinner of the Organists' Guild of San Diego at which ministers were to be the honored guests. The subject suggested to me was in the title of this article. Though busy at the time I accepted the invitation with a mixture of happy willingness and reluctant hesitation. For the request finding a responsive chord in my heart troubled my head with doubts that in a crowded schedule I could do justice to so vital and attractive a subject. Later I had good reason to be thankful for the invitation, for I had a pleasant time in preparing the address and a still pleasanter one in delivering it. I love the music of the Church; but had never before systemized the simmering thoughts I had had of it during my ministry of thirty years.

Since the title implies a personal testimony I hope to be forgiven if I should seem to write of myself overmuch. Perhaps it will be better that way, for I am not a professional musician, and one's reaction to music, volatile as it is, must inevitably bear primarily the marks of one's own emotional nature in the individuality of which lies the real value of the testimony. It is at the high point of that personal reaction that one must try to rest long enough to find suitable and significant words for it. Music being kin of poetry the experience of it may recall Wordsworth: "Poetry is the spontaneous overflow of powerful feelings; it takes its origin from emotion recollected in tranquillity." In my testimony it will be strange if my words do not here and there become poetic.

In my summer pastorates as a student I held services in small schoolhouses in pioneer prairie settlements. Often I had to take charge of the music: playing an old reed organ and leading the singing of the forty or fifty homesteaders present. Sometimes I would arrive half an hour before the service in order to practice the hymns. In a few weeks I noticed that the congregation began to come early too; and I learned that they enjoyed my preludes (?). There I

really began to see not only the importance of music in the Church but also the cost of it to anyone responsible for it. The church that I had attended as a boy was a singing church; it had an efficient and faithful choir, and a competent organist, for whom I used to blow the bellows. I loved the services. The lives of great composers of sacred music have always fascinated me: Bach, Handel, Haydn, Schumann. Professor Ashton's book on "Music in Worship" has enriched my appreciation of choirs and organists. Bailey's recent work, *The Gospel in Hymns*, is a gold-mine of information about the origin of nearly all our great hymns. For some years it was my practice to attend my choir rehearsals, not to sing but to imbibe the music for the ensuing Sunday and to forge a bond of understanding between the musicians and myself as their minister.

In testifying as to what music in the Church means to me as a minister let me focus attention on five points.

I. *The music of the Church gives me pleasure.* Sitting in my study, which adjoins the chancel, I like to listen attentively to the organ preludes. I love to sing with a congregation hymns new and old. Loving both poetry and music I am happy to find them blended in anthems, solos and the greater hymns. In that majestic hymn, "The spacious firmament on high, With all the blue ethereal sky," the genius of the poet, Joseph Addison, is wedded with the genius of the composer, Franz Joseph Haydn. Who could hear it without pleasure? An immediate, spontaneous pleasure; a lilting pleasure? Perhaps joy would be a finer, apter word: a holy joy that in the Church is heard such music as at once bespeaks the glory of God and makes the worship of him an expression of our highest happiness.

The music of the Church gives me pleasure because it is at the same time a popular, time-honored, almost universal, and inspired medium for the cultivation of the religious life in its extroverted aspects. It draws an introvert out of himself. With introspection may go joy in the Lord, which is

said to be our strength; but prolonged, unrelieved introspection endangers the resilience of the spirit, the expansiveness of its adoration and thanksgiving, and the freedom of its joyousness. "Make a joyful noise unto the Lord": let there be an abandon in our worship. And where is there to be found a more pleasurable inducement to that abandon than that which music in the Church provides?

II. *Music in the Church stirs my emotions.* This follows naturally upon my pleasure in the music. I do not see how the emotional potential of public worship is to be tapped unless I love and enjoy the musical parts of it. Emotion is a powerful and necessary factor in the religious life. When it operates signally in Church it engenders fertility in the experience of God outside the Church, where its fruitfulness for life is to be measured. Having been swept by the tides of emotion on Sunday the minister finds pools of it lying here and there in his nature through the week, and from them he draws inspiration for both his pastoral work, his homiletic activities, and his personal problems.

Sometimes my emotional response to the music of the Church tends to make me a little too tense at the beginning of the sermon. There are some hymns that move me profoundly by their beauty of word and music, and by the long memories that cluster around them. Such a hymn is: "Holy Spirit, Truth Divine." The music was arranged from a composition by Louis M. Gottschalk, the whole of which I have always loved. The words are by Samuel Longfellow. Read the second stanza:

Holy Spirit, Love divine, Glow within this heart of mine;
Kindle every high desire; Perish self in Thy pure fire.

But this intensity of spirit is not to be feared so much as is sluggishness or indifference as the congregation is singing a hymn. With practice and silent prayer it can be controlled and become a reservoir of powerful overtones in the sermon and also in the pastoral prayer. An emotion in worship has to be strong if it is to cleanse, refine and enrich the heart of a min-

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ister as he leads his people to the "Lord of all being throned afar."

The emotion aroused by the music of the Church also modifies any undue confidence I may have in the supremacy of an abstract statement of truth in my own words or in creeds. To reserve oneself too philosophically for the sermon is to come to it either pompously or academically, on the one hand, or superficially or too dramatically, on the other hand. To have lost oneself in earnest worship with a congregation is to find oneself at the peak of unconscious power in preaching. While never minimizing the importance of a sermon it is fatal for a minister to give an impression that he is over-magnifying it. The richest deposit of fervent worship is humility.

III. *The music of the Church unites me at great depths and heights with the congregation, the choir, and the organist.* There should be no barren moments for a minister throughout the hour of worship. Every moment should be preparing him for his particular and special function in the conduct of worship. The corporate nature of worship reaches its apex in the hymns. The contributions of the organist and the choir keep open the path to that desired consummation. To these colleagues in the service of worship a minister should listen as attentively and sympathetically as he expects them to listen to him at prayer and in preaching. If they are proficient their workmanship will improve his own by example. They will accentuate his sense of precision in thought, of rhythm in expression, of clearness in enunciation, of dignity in personal bearing. What he receives from them in spiritual values is probably equal to what they receive from him. By being one with them he doubles or trebles his own usefulness as a minister of the word.

When a minister is united at great depths with a congregation through the music of the Church it is impossible for him to estimate the effect of it on his sermon, in delivery, if not in content. He is then in an atmosphere like that in a nursery: tender to budding thoughts that could hardly open and bloom in the colder air of the study. His spirit is mellowed in the summer of the people's joyousness as they lift up their voices to the Lord, and are not afraid of "the winter of our discontent." His own voice has richer, more resonant, and more tender tones, especially if he has used it along with theirs in the hymns of praise, confession and consecration.

IV. *The music of the Church prepares me for my own specific part in*

the service. Ministers, of course, differ in their response to music. I am simply describing my own. Some are able to unite with a congregation by means of a keen intuitive power as soon as they begin to preach, having been absorbed in their own meditations during the music. Perhaps that power would be enhanced if warmed by music. Whether emotion is more fluid and pervasive than thought may be a moot question. But that music has a more immediate effect on a congregation than words alone there can hardly be any doubt. People observe how alive is a minister to the music of the Church; and certainly his organist and choir have measured his interest in it. From their side may arise a barrier between them and him that prevents him from receiving the full benefits of their spiritual union with him, however bountiful he may believe they are through his intuitive thought. While a congregation may not realize what it is contributing to a sermon, that it is of tremendous import no authority on effective Sunday-by-Sunday preaching would question for a moment.

It goes without saying that a minister is preparing himself all week for his duties on Sunday: devotional reading, private prayers, conscientious study, the patient assembly of ideas for the sermon, pastoral visitation, mingling with men in their specific work. That preparation may become laborious and lose zest. Fortunately, on the first day of the week comes the hour of worship. Then is the wonderful opportunity of flushing one's heart and mind with emotional worship in public, of seizing golden moments in which to erase the marks of heaviness or routine that have been made in the toil of private preparation.

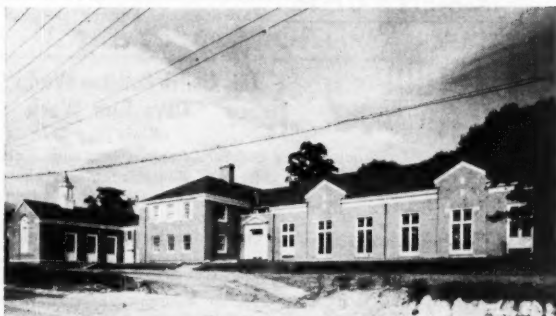
If it is true that the influence of a sermon is transient it is also true that in delivering it a minister must grasp every immediate adjunct to it that is available. Poor ventilation of a low temperature in church may stultify a sermon. Good air and comfort are friends of a preacher, though he is not always sure of them. The music of a church is transient, but it is potent while it lasts. The personnel of a congregation is transient, but from it emanates a force of incalculable value to a minister. So in the fleeting moments of a service the music, the mass influence of the congregation, the hearty cooperation of organist and choir a minister may be preparing himself for his own specific function.

V. *The music of the Church inflates my ego while at the same time controlling it and making it a fitting medium for the transmission of divine*

truth and love. A minister should be in high spirits when preaching; exalted; radiant; in full command of himself and yet lost in the greatness of his task. There is a type of music in the Church, and with it a manner of singing it and playing it, that inflates the ego without holding it in check with reverence and humility. It is an exhibition of self-display that taints everything and everyone it touches. A minister has a responsibility in curbing it. If he encourages it it will sweep his inflated ego into one eccentricity after another and vitiate his emotions when they ought to be purified by the music.

The word "ego" is used here in its purely psychological sense, signifying the conscious thinking and feeling subject. It is the distinctive "I" of everyone; the potential capacity for thought, emotion and will. It is seldom inflated to the full in anyone, through any experience or regimen. A minister has a unique opportunity every Sunday to approach that inflation as he conducts a service of worship, into which the Spirit of God comes like the wind that blows where it will, and in which music may be the most flexible instrument of the Spirit. Like the wind the Spirit may penetrate into every crevice of the self and play upon the elasticity of the ego until the opulence of a consecrated personality comes to light. Everyone should be ambitious to please God, according to St. Paul; and ambition inflates the ego. Our light should shine at its maximum power. Our talent should never be hidden, but put out to interest.

A deflated tire is not efficient; it reduces the comfort of a car and the length of its own life. A deflated ego in a minister is deplorable. There is much in a week to deflate it: petty criticism, small-minded policies on the part of church members and officials, excessive demands on time and energy, frustrated plans that seemed full of promise for the Church as well as the minister himself, working when under a burden or depleted health or sickness in the family. On the Sunday the ego is to be expansive if it is to be expressive of the Spirit of God whom he and the people are to worship in spirit and in truth. In this worship, stimulated by lofty sacred music, the minister will embody the bidding of St. Paul, "not to think of himself more highly than he ought to think, but to think with sober judgment," and at the same time look towards the experience promised in the Ephesian Epistle: "...to know the love of Christ which surpasses knowledge, that you may be filled with all the fullness of God."



COMPLETED UNITS

The picture above shows the recreational building, church offices, educational building and chapel of the Highland Presbyterian Church, Fayetteville, South Carolina. The worship unit will be ready early in 1953.

This Church Building Works Seven Days Each Week

by Samuel E. Howie

This article is taken from a letter written by Dr. Howie, pastor of the Highland Presbyterian Church, Fayetteville, South Carolina, to Elbert M. Conover, director of the Bureau of Church Building and Architecture of the National Council of Churches. It is used by permission of Dr. Howie and Dr. Conover. This church now has, including the minister, ten full-time employees, two of whom are custodians.

THE fellowship hall is used for every conceivable purpose. Skating seven times a week, folk dancing and social dancing, dinners and banquets, plays and drama; in fact, it is open almost every school day afternoon with either children's skating groups or group meetings. It is used four nights a week for youth skating groups and dancing. Frequent dinners are held in the hall and served from the kitchen either cafeteria style or served at the tables. A portion of the kitchen is used as a canteen during recreation activities. Every Saturday morning we have a children's radio program which is a live broadcast for thirty minutes and is regularly attended by more than one hundred and fifty boys and girls under ten years of age. Fellowship Hall is also used for special meetings and services by Highland Church groups and by institutions such

as schools, scout meetings and we have even had two flower shows in this room. I should like to mention particularly portable steel rails which circle the room for purposes of safety and to aid beginning skaters. For two months during the summer the fellowship hall is used every morning and every afternoon during our eight-week summer school program. We use this hall rather than the old church for worship services.

The game room downstairs is not yet fully equipped but when open is always over-crowded. At the present time it contains three pool tables, two ping pong tables and simple equipment games. Soft drinks are available in machines. Space has been provided for future bowling alleys and when we complete our building program the men's Bible Class which now meets in this room will have its own classroom and

this room will be used exclusively for play activities.

The Scout Room is used every afternoon by one of the seven Girl Scout or Brownie troops and two nights a week by our Boy Scouts. The Cub Scouts use it once a month for their pack meeting.

There is increasing interest in our well equipped woodworking shop which is located under our Recreation Hall stage. We use it, of course, for simple repairs about the building but a number of our men are finding relaxation in using this equipment.

Upstairs and overlooking the recreational hall is a room equipped to take care of small parties and dinners. It is also used for a classroom. It is from this room that movies are projected and heard from the speakers in the side walls of the Recreational Hall.

The social hall or fellowship building is large enough except on those nights when high school boys and girls from all over the community come to skating parties. This form of recreation has proven by far the most acceptable and we feel that it will virtually take the place of all forms of dancing except folk dancing. We can never accommodate the crowds that come for skating in the evening.

The chapel is by far the most beautiful part of the building, as you know, and our people have accepted the use of an altar and find it the most worshipful place in our community. The chapel is used for weddings, funerals, worship services for young people's groups, Holy Week services each day at noon, inspirational meetings of the women of the church once a month and almost every Sunday morning by some group in our Sunday School which is having a planned worship experience in the Chapel. We are now contemplating having two services each Sunday morning and the first of these services which will begin at 9:45 o'clock will be held in this chapel.

The nursery rooms are used six days out of every week. The kindergarten rooms are used for our week-day kindergarten and the two nursery rooms are used for a baby sitting program in charge of a registered nurse each afternoon during the week except Saturday. These two services to the community pay for themselves but are a fine public relations medium as well as actually training children through our kindergarten and nursery.

We are in the process of organizing our young adult groups and our young parents work. With this large new efficient building this first year has taxed all of our abilities and we have not, of course, reached the end of our organizational work. Just now we are in the process of securing a trained Religious

(Turn to page 14)

HERE IS SOMETHING FOR YOUR MEN'S CLUB

The Cracker-Barrel Forum

by William Hainsworth*



IS your Men's Fellowship, or whatever you call your local churchmen's group, in a rut? Are you finding it difficult to keep the members from going on the absentee list? If so, the idea I am about to suggest may prove to be the inhalator squad your group needs.

Try a series of cracker-barrel discussions. This is a throwback to the very informal discussions that took place years ago in many a village store, where the local citizens used to sit around a cracker-barrel and talk of those well-known triplets—"This, That and The Other."

You will see at once that what I am offering for your consideration is nothing really new. It's simply a matter of packaging, dressing up your group discussions in a way that the members should find appealing. As you well know, attractive packaging has been responsible for stimulating the sale of many an item of merchandise, toward which the public had previously been apathetic.

Put in another way, the cracker-barrel discussion is a re-arrangement of the furniture. What does the housewife do when she is tired of seeing the same old furniture in the same old positions, and her husband (the old stingy!) won't loosen up to let her buy a new lot of furniture? She just moves things around into other positions.

*Minister, Mayflower Congregational Church, Lansing, Michigan.

The room has the same old stuff in it, but it looks pleasantly different.

Perhaps your seating arrangement is orderly, row on row of chairs. My plan calls for "disorderly conduct" (of the right sort, of course!). Put your chairs in an uneven semi-circle, with a cracker-barrel in the place usually occupied by the speakers' table. Tack on the barrel a card bearing the hand-lettered words "Cracker-Barrel," set your chairman behind the barrel, and you are ready for a free-and-easy discussion.

I don't know what happened in those village-store discussions around the cracker-barrel when arguments became violent and tempers flared. Did the participants occasionally come to blows, or storm out of the store in a fury?

As a good-humored way of dealing with a speaker who shows signs of letting his temper get the better of him, I suggest that the chairman reach into the barrel, bring out a cracker and hand it to the offending speaker. It would then be understood that this was the offender's cue to sit down and munch on his cracker until he had cooled off.

Apart from the revival of interest the cracker-barrel might be expected to arouse in members of the group, there is good publicity in the idea. Most city editors would be glad to use a picture of a few local churchmen seated around a cracker-barrel, enjoying a serious but informal discussion. Men not hitherto connected with the group might see the picture, read

the story, and be drawn to attend the next meeting. Anyway, the idea might be worth trying.

This Church Building Works Seven Days Each Week

(From page 13)

Education expert who will be the Minister of Education in our church and whose sole business it will be to plan educational procedure and to train leaders for this work.

What was the impact of the church upon the community? I do not wish to appear immodest and I know you will understand how I say what I am going to say. It is very freely said in our community that the building of this church and its influence in this community has done more to stimulate religion in Fayetteville than anything that has happened here in fifty years. As you yourself know, a number of other churches are under construction now and most of the older churches are seeking funds to expand their facilities particularly to take care of the recreational needs of their own children. Throughout our own denomination this church has served as a model and we have had more than fifty building committees visit our plant.

As far as the reception of new members is concerned, I recall talking with you five years ago when we had a few over four hundred members. At that time we thought over a period of ten or fifteen years our church might reach a membership of a thousand or twelve hundred. I recall your saying that within ten years it was entirely possible that we would have a membership of two thousand. Well, we have exceeded my expectations and we are reporting this year approximately eleven hundred members. I see no reason why this church should not, within the next five years, reach a membership of seventeen hundred or eighteen hundred. This will present many other problems, among them additional space in our educational building and certainly the enlargement of our projected Sanctuary. Five years ago, we were thinking of seating about seven hundred people; we are now thinking of seating a thousand to twelve hundred.

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SPIRITUAL MESSAGES OF GREAT WRITERS

A. S. M. Hutchinson

by Albert D. Belden

THE subject of this study was not "born to greatness" nor did he have "it thrust upon him"—he achieved it by solidly careful and hard work. He was born in India, the son of Lt. General H. D. Hutchinson, C.S.I., of the Indian Army, in the year 1880 and is therefore today seventy years old. He began his career in London as a medical student and is said to have preserved always "a good bedside manner." One of the shyest and most retiring of men, he seems the embodiment of his own most famous character, Mark Sabre of *If Winter Comes* whose nickname "Old Puzzlehead" seems to fit its author just as well.

"I always intended," Hutchinson has written, "earning my living with my pen. I was writing then (when a medical student) in my leisure, sending out all kinds of Mss. and getting most of them back. At length I took a plunge and one day accepted a post at one pound a week. Then I went on the staff of Pearsons at fifty shillings a week."

A friend of those days describes him as "a slight boyish young man of middle height who gazed at you with intense concentration through the powerful lenses of his glasses. He had an elusive twinkle of genial humor about the mouth and eyes."

In 1912 he became editor of the *Daily Graphic*. He has described himself as "an appallingly vilely conscientious worker." For example he entirely rewrote his novel *The Happy Warrior* after completing it, to satisfy his literary conscience, thereby postponing its appearance for four years.

His first book *Once Aboard the Lugger* was written in 1908. Then followed *The Happy Warrior*, a realistic romance with a fine vista of idealism in it. In 1914 came *The Clean Heart*, the story of one who found out through intense suffering that happiness springs only from self-sacrifice. These were all definite successes. Indeed the last named is thought by many to be his masterpiece.

Then the First World War intervened and he was too occupied in the Royal Engineers, a lieutenant, to write again until he produced in 1921, the book we prefer to stress, *If Winter Comes*.

His remaining volumes *This Freedom*,

The One-Increasing Purpose, *The Uncertain Trumpet* and *The Soft Spot*, are all distinctive and marked by a fine religious feeling and understanding. The attention of preachers might well be drawn to them as affording good background for quite a variety of sermons.

If Winter Comes

The title of this book has its origin in a suggestive and eloquent sentence from a poem of Shelley's:

O Wind—if Winter comes
Can Spring be far behind.

The quotation is undoubtedly meant to point the moral and purpose of the book which is to the effect that in both the private and public history of man there is a limit set to the confusion and the tragedy. These things touch bottom at last and improvement inevitably sets in. The thesis is worked out in the private life of Mark Sabre, a very respectable and altogether decent and ordinary businessman. The private story is accompanied by the background shadow of the world war.

To outline the story briefly: Hapgood, a usefully garrulous solicitor meets an old school chum, Mark Sabre, of the firm Sabre and Twynning, and is impressed at finding him, at 37, the same old Puzzlehead he used to be at school. Sabre is puzzled by affairs public, and affairs private, and especially by his wife Mabel. Mark and Mabel live in Penny Green Garden Suburb, a thin disguise for the famous Hampstead Garden Suburb of London. The Rev. Boom Bagshaw in the novel only faintly disguises a famous clergyman of the suburb, the Rev. B. Bourchier. After five years together they are drifting apart because Mabel lacks all sense of humor, while he is full of it, and is the embodiment of the class-pride that he abhors. Their opposition flares into disaster when returning from the war Mark finds Effie Bright—called by him usually "Bright Effie"—his wife's companion, has been betrayed by some scoundrel. Mark had sometimes stood between Bright Effie and his wife's bullying of her. When Effie and her baby are homeless Mark flings open his home to her in spite of Mabel's firm opposition. Mabel leaves home indulging the very worst suspicions about her husband.

Hapgood finds that for this act of humanity Sabre is ostracized socially and utterly condemned by the inhabitants of Penny Green—the effect of Mabel's suspicions.

Twynning proves a treacherous partner for Sabre and Twynning's son Harold is no better. They plot to clear Sabre out of the firm.

Suddenly the tragedy deepens. Mabel sues for divorce. Winter is setting in for Sabre. Then Effie Bright is found dead of oxalic acid poisoning and Sabre is faced by the possibility of arrest for murder. The account of the inquest is a triumph of bitter writing, Sabre fighting for his life against the police who have their teeth well set into a plausible case. The jury returns a verdict of suicide but also censures Mark. Deeper goes the sword into this chivalrous man—he is not called Sabre for nothing. The issue between true and merely conventional morality is a deep diapason note in this book. Here is the soul of the matter. Sabre is talking to Hapgood:

"Hapgood look here. It's this. This is what I've found. You can do the shocking things. But you mustn't be seen doing them. You can beat your wife and it can be known among your friends that you beat your wife. But you mustn't be seen beating her. You can drink and it can be known you drink, but you mustn't be seen drunk." The hypocrisy and cruelty of the conventionally moral folk, devoid of real human feeling, wrings this man's heart.

"They cause the most frightful suffering, the most frightful tragedies, but they won't look at them, they won't think of them, they won't speak of them."

The crowning point and glory of the story arrives when Mark Sabre discovers that the real villain is Harold Twynning, now away at the war. He is on the point of denouncing Harold to his father when he finds the latter crushed by the news of Harold's death on the battlefield. Nobly Sabre renounces his desire for revenge. He is greatly helped and inspired in mind by a vivid remembrance of the text:

"He that dwelleth in love, dwelleth in God," and he resumes his burden of obloquy and keeps silent to the lad's father about his boy's failure.

A. S. M. Hutchinson not only produced here a fine story, dramatic, human, deeply moving but he devised a new style in writing. Here for the first time in modern literature you have a curious sharp staccato style of writing. It is essentially cinematographic writing—the rush of the “flicks” and so reflects faithfully the rush and fever of modern living. This makes *If Winter Comes* an exciting book to read. No wonder it sold half a million copies and netted a fortune of £100,000 for its author. In fact, there is in *This Freedom* a little passage which explains this style as being rooted in a passion for reality. Here it is:

“The thing now goes at a frightful pace for Rosalie. One hates the slow laborious written word that tries to show it. There needs a pen with wings or that by leaping violence of script, by characters blotched, huge and run together would symbolize the pace at which the thing now goes. It isn't a fight living like that—it's a pursuit. You're not in rivalry—you're in flight. You're fleeing the reckoning.”

That explains the Hutchinson style. He attempts to catch the crashing crescendo of graphic everyday living.

This book, like most of his others, is the work of a man who sees the highest good in very clear vision and writes that others may see it as vividly as himself. Hutchinson's work is a piece of real adroit Christian evangelism.

ABINGDON-COKESBURY AWARDS FOR 1952

The Abingdon-Cokesbury Press is making announcement of its award for 1952. The purpose is “to encourage the writing of distinguished books in the broad field of Evangelical Christianity.” This award pays \$7,500 for the prize-winning book plus royalties. In earlier years the winning books have been *Prayer and the Common Life* by Georgia Harkness, *The Religion of Maturity* by John Wick Bowman and *Here I Stand* by Roland Bainton.

Full particulars regarding the contest may be secured by writing Abingdon-Cokesbury award editor, 150 Fifth Avenue, New York 11, New York.

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Churches Go Up in Smoke

Loss Is \$9,000,000.00 Annually

by P. C. Hensler*

MORE than 3,000 churches of all denominations, in large cities and small towns, built of stone and wood, felt the ravages of fire in a recent typical twelve-month period.

Our national fire loss total, property-wise, averages out to about \$700,000,000. Churches across the nation contributed \$9,000,000 to this alarming total.

The first month of the New Year saw a ninety-year-old Brooklyn, New York, landmark almost totally destroyed in a five-alarm, \$500,000 blaze. Hundreds of persons in the vicinity watched sorrowfully as the Church of the Sacred Hearts of Jesus and Mary and St. Stephen the Martyr succumbed in a cloud of smoke and flame to a fire which apparently originated in the area between ceiling and roof, possibly from a short circuit.

Within a matter of minutes fire can destroy valuable church records and irreplaceable sacred vessels. Fire chiefs invariably acknowledge that church fires are among the most difficult with which they have to contend because of their lofty steeples and roof spaces. Since smoke ventilation is so necessary a part of fire-fighting, it is sometimes necessary to break memorial stained glass windows. No insurance policy can cover the loss of the intangible associations involved in such objects.

No one wants to lose valuable property, not to mention human lives, in a fire which could have been prevented if proper safeguards had been taken. Fire safety does not necessarily involve considerable expense. It does require intelligent thought and action before a fire in a continuing fire prevention program and an adequate supply of approved fire control equipment.

Confronted with the fact that 65 per cent of church fires occur during the five winter months, one would be inclined to assume that the church fire problem is a seasonal one. True, the record points directly to defective heating apparatus (a seasonal hazard) as the principal cause of church fires. True, also, that if heating systems were properly installed and maintained, the increase in the number of fires in the winter months would be practically

eliminated. Even with the elimination of the cause of this seasonal upswing, the fact that 35 per cent of the fires occur during the spring and summer months indicates that other hazards are present which are not of a seasonal nature. Fire prevention and protection programs for churches do not permit a period of relaxation.

Since it is conservatively estimated that at least one-fourth of all church fires are caused by faulty installation or operation of furnaces and water heaters, careful consideration can be given to the fire safety of church heating units.

Overheated Furnaces

Overheated furnaces are by far the most common cause of church fires, accounting for 22.3 per cent of those analyzed by the National Fire Protection Association. Prior to use each season, have your heating system inspected and overhauled by an experienced heating contractor. The boiler should be cleaned thoroughly, all ashes removed from the fire pot and grates and flues cleaned and soot removed. For added safety year-round, station an approved fire extinguisher in the vicinity of the furnace for use in case of emergency.

Closely related to the furnace and the second most frequent cause of church fires is “chimneys and smokepipes.” Cracked or otherwise defective chimneys, holes in smokepipes and smokepipes passing through combustible partitions are the most frequent offenders and emphasize the need for continual maintenance and repair. Regular cleaning of chimneys is a necessity.

Kitchen stoves and hot water heaters are responsible for a small but significant percentage of church fires. Of primary importance is the need for adequate clearance from floors, walls and other combustible materials. When pipes are in use the year-round, they can be cleaned at least twice a year; when used only during the winter months, they can be cleaned immediately after the fire is no longer needed. Defective burners and leaking oil indicate the need for competent repair and maintenance.

Fire hazards of electric wiring can be reduced to a minimum provided in-

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stallation and maintenance conform to well-established local standards. Amateur wiring, overloaded circuits, jumped fuses and deteriorated wiring are evidence that when these standards are not complied with, trouble inevitably follows.

Organ wiring, and motors are a leading cause of church fires. Organ motors, if left on, may overheat and cause fire while the church is unoccupied. Wisely-managed churches will have the organ inspected at least once a year.

Church steeples are an unusually vulnerable target for lightning and are in great need of protection with lightning rods, conductors and grounds installed in accordance with local codes. Periodic inspection of the system for evidence of mechanical injury and corrosion is needed.

Lack of Fire Protection Institute

Lack of adequate fire protection equipment sometimes means the difference between negligible damage and total destruction. Approved fire extinguishers should be examined at least once a year to determine positively that they are in operating condition. Frequent inspections should be made to determine that extinguishers are in their designated places, are readily accessible, have not been injured or tampered with and that the nozzles are not clogged.

With the increasing use of churches as social centers, careless smoking has shown an increase among causes of church fires. While it is not always possible to prohibit smoking entirely, you can provide the means of safe disposal of cigarettes and matches. Place an adequate supply of ash trays wherever people congregate and see to it that someone is responsible for emptying them when they are full.

You can use church bulletin boards to post warnings against the careless use of smoking and locate warning signs in other strategic spots throughout the church social rooms. For added protection, church social rooms can be equipped for approved fire extinguishers for use in time of emergency.

The presence of contractors on the premises increases the possibility of fire in churches as evidenced by the fire record. Blow torches, spontaneous ignition of painters' rags and sparks from roofers' pots appear in the record all too frequently as causes of church fires. To control this hazard, reliable fire-conscious contractors can be hired and the church adequately supervised during repair operations.

The use of candles in connection with religious pageants can be restricted to essential ceremonies in which no sub-

A Direct Mail Program for Your Church

The First Presbyterian Church, Wausau, Wisconsin, assigned the task of planning a direct mail program to one of its members, Mr. Lee Duncan. The program which follows resulted. It is one of the most complete studies made by a local church which we have seen. It is published here through the courtesy of Mr. Duncan and the minister of the church, Ray H. Kiely.

A. PURPOSE

I. To keep the membership informed as to all programs or activities in progress now or proposed for the future.

a. To depend upon church attendance, the Sunday Bulletin, verbal announcements through organizations, etc., for the dissemination of important information is not sufficient.

b. Direct mail will deliver to each member all of the pertinent information needed for a clear understanding of the program involved.

c. Direct mail will make ineffective the time-worn excuses of "I didn't know. I didn't understand. I wasn't there. I would have helped if I had known," etc.

d. Direct mail with reply cards, reply forms and reply envelopes makes possible obtaining opinions on any program before it is started. This is particularly valuable where the program may be controversial.

e. End of the year reports can

be mailed to each member.

II. To promote church attendance.

a. While attendance at our services may be satisfactory and increasing, it is unlikely that we can attain 100% membership attendance. But carefully planned, comfortably written direct mail letters will encourage and very likely increase attendance.

b. The letters should not wheedle, whine, beg nor browbeat but should in friendly dignity stress the advantages and benefits accruing from regular church attendance, not only to the individual but to the community, the nation, the world.

c. The letters should urge "every Sunday" attendance and should not necessarily concern attendance on special days, Easter, etc.

III. To assist in the "Every Member Canvass."

a. Here is a "natural" for direct mail selling. But it is not contended that direct mail can or should do the complete job although it

stitutes are permitted. Specially-constructed flashlights have been used as fire-safe substitutes for candles in many ceremonies. With the white base in the form of a candle and the bulb shaped to stimulate a yellow flame, little symbolism is lost. The use of candles by small children or in the vicinity of combustibles can be forbidden.

Combustible decorations used for costumes, Christmas creches, canopies, etc., are also on the list of special church fire hazards. Church officials can examine their present practices with an eye to reducing the use of combustible material wherever possible. Where this is not feasible, adequate protection must be provided. Flame-proofed cloth, clothing and decorations, treatment of temporary and permanent interior woodwork with fire retardant paint and erection of Christmas trees and creches on the church lawn, where

practical, will cut down these hazards substantially.

Church fire prevention and protection is an administrative function and therefore, the responsibility of the governing body of the church. Where specific provisions have not been made for this important function, a church fire prevention and protection committee can be appointed.

This committee can, in turn, instruct the building custodian in the details of its program for his compliance.

Church personnel will be the first to admit that fire destruction represented by a figure in a table is an inadequate measure of their loss. Most churches are symbols of permanency and strength of their communities. Why not see to it that your church remains that way by making it as fire-safe as humanly possible.

has in money-raising drives far more complex.

- b. The ground work for the canvass can be done by direct mail using materials provided by the Philadelphia Church offices.
- c. Letters should outline the coming year's needs, explain the proposed budget, etc., and should generally inform and soften the member for the ultimate solicitation.
- d. Letters should contain the actual pledge card and reply envelope. Many will pledge by mail readily and satisfactorily, particularly those who may resent personal solicitation. Many will not pledge by mail and those will require personal calls after earnest mail coverage has failed. Regardless, the number of personal calls will be reduced exactly by the number of pledges received by mail and the job will be that much easier.

IV. To sell programs, movements, etc., endorsed by the session.

- a. The job of selling "Presbyterian Life" to the members can be done through direct mail.
 1. Obtain sample copies and mail to each member.
 2. Send letter explaining the magazine and giving all particulars as to cost, etc.
 3. Enclose order form business reply card permitting member to agree to take magazine but do not ask for remittance. Send regular invoice after magazine starts coming.
- b. Any other program or plan, such as purchase of buildings, equipment, etc., can be introduced and explained so that the membership will understand.
- c. Special movements such as the recent "National Council of Churches" can be explained.
- d. Appeals for aid to foreign countries, missions, etc., can be made through direct mail. The same is true of similar local appeals.

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I. Stationery.

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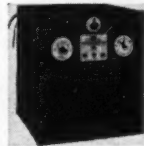
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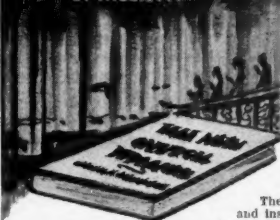


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- a. Create a special letterhead on good sulphite or 50% rag bond not so expensive as to create impression of waste. Size 8½ by 11.
 - b. Suggest letterhead motif to be "From the study of Ray H. Kiely" with address and phone of both manse and church office possibly at the bottom of page.
 1. "From the Study of Ray H. Kiely" to convey the idea that the message comes not only from the office of Ray H. Kiely but from the study or thought of Ray H. Kiely.
 - c. Use regular church stationery for messages of other nature.
- II. Envelopes.**
- a. Size No. 10 carrying the legend "From the Study of Ray H. Kiely" with possibly a pleasing view of the church at the left side. Return corner card, of course.
 - b. No permit indicia. Use pre-cancelled stamps.
 - c. Use regular church envelopes for other messages.
- III. Reproduction.**
- a. Consult with printer to determine best method considering costs, effectiveness, etc.
 - b. Should be the method most closely approaching manually typed letters as possible and still hold to reasonable cost.
 - c. Method should lend toward personalizing of letters.
- IV. Enclosures.**
- a. Use pertinent mailing pieces where necessary to augment the message of the letter.
 - b. Business reply cards with permit and "no postage needed" legend.
 - c. Reply forms to be enclosed when lengthy information is requested.
 - d. Business reply envelopes to be enclosed when needed.
- V. Addressing.**
- a. Use manually typed envelopes and manually typed salutations when the mailing is personalized.
 1. Enlist help of Guild members for this work or use Fireside Fellowship Group.
 2. Split mailing list and divide among several typists, etc.
 - b. Use stencil address and stencil salutation when mailing is not personalized.
- VI. Postage.**

- a. Use first class mail when mailing is personalized and of major importance.
- b. Use pre-cancelled stamps on other mailings.

VII. Timing.

- a. Schedule at least one mailing per month.
- b. Do not hold to a fixed mailing date.
- c. Make more frequent mailings depending upon importance of program.

1. For instance, "Every Member Canvass" would probably require four individual mailings beginning about one month in advance of the canvass date and continuing weekly until drive resolves into personal call solicitation.

C. COPY AND LETTER STYLE

- I. The success of the campaign will depend upon the effectiveness of the mailings.

- a. The letters should be as personal as possible both in style and mechanical handling.
- b. The style should be conversational as though the recipient were sitting across the room.
- c. Avoid "churchy" stilted phrases. Keep the tone light. Avoid obvious preachments. Remember the reader must enjoy his reading.
- d. Hold to simple sentences, simple words.
- e. Vary the approach and treatment according to the subject. Avoid a tiresome sameness.
- f. Avoid conventional salutations and complimentary closings such as "Dear Sir"—"Sincerely"—"Yours truly," etc.

II. Who writes the letters?

- a. Obviously the informal letters "From the Study of Ray H. Kiely" should be written by him and should be signed by him manually if possible, if not then mechanically through a signature plate.
- b. Letters can be written by Mrs. Kiely when the subject matter is aimed at women or women's work.
- c. Other mailings can be done on formal church stationery and signed by the clerk, the heads of various boards, etc.

D. THE MAILING LIST

- I. Must be checked carefully for proper spelling, proper names, addresses, etc.
 - a. If practical, separate the names and group them into

men, women, boys, girls, for possible separate mailings. Lists also should be keyed so that (1) heads of families, (2) officers and (3) prospective members are available.

- II. Police the mailing list constantly, make corrections, additions, deletions, avoid duplications.

E. COST

- I. Based on experience had locally with a mailing list of 525 names, the cost per mailing would be approximately \$45.00 to \$55.00 including third class postage.

- a. Cost of stationery, envelopes, reply cards, etc., is not included in that figure.
- b. Cost of mailings in some cases could be reduced by volunteer help.

F. CONCLUSION

- I. The performance and results of this program must justify its cost.

- II. The privilege of entering the member's home must not be abused.

- a. Scan each program or proposal carefully to see if it deserves direct mail handling.
- b. Do not permit all organizations or all programs to use the medium. The purpose must be worth the direct mail effort.
- c. Watch carefully the number of mailings that solicit funds.
- d. Try always to provide some thought, information or inspiration that will be valuable to the reader. Like a continued story, keep them gasping for the next issue.

Ministerial Oddities

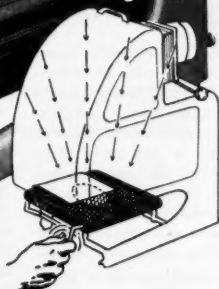
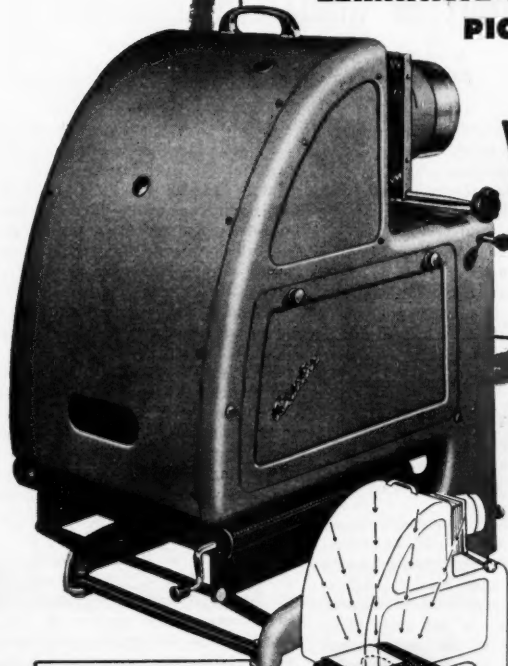
(From page 6)

dates for the English Parliament: lunatics, criminals serving a sentence, Peers of Great Britain, representative Peers of Scotland and Ireland, Church of England clergymen, Roman Catholic priests, and high court judges.

Six Roman Catholic churches in Greater Boston were picketed in 1949, in support of three discharged Boston College instructors. The three instructors said they were dismissed because they accused Boston College of heresy in teaching that the souls of persons outside of the Catholic church could be saved. The president of the college said they were dismissed because they had "continued to speak on matters contrary to the traditional teaching of the Catholic church, ideas leading to bigotry and intolerance."

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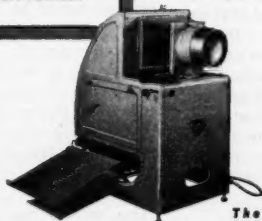
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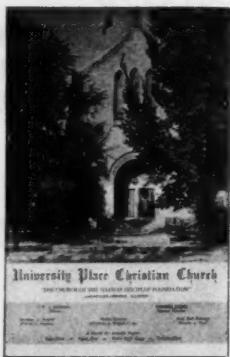
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WHY PROTESTANTS GO TO CHURCH

A Study in Church Attendance

by C. Marshall Muir*

The author studied the attendance in his services over a long period of time. He found that it was effected by the weather, continuity of pastoral services, sermon topics and even words used in announcements. Here is a splendid experiment for any minister.

JOHAN R. MOTT has said, "While it is true . . . that sincere worshipers may find him everywhere, it is likewise true that there come added blessings, new energies, a new sense of reality, more commanding visions in corporate worship of the Holy God by Christian men."

Yet, in Protestant churches at least, there are many who do not avail themselves of this high privilege. Aside from Christmas and Easter, the average Sunday attendance of Protestants in America today is but little more than one-fourth of the total church membership.

Why and when do Protestants attend church? Why and when do they stay away? Seeking an answer to these questions, we recently made a study of four years of church attendance in Munn Avenue Church (First Presbyterian) in East Orange, New Jersey.

This is a church of 1,200 members in a commuters' home and business center fifteen miles from New York City. Most of the people live in apartments, the town having a population of 80,000 crowded into four square miles. The church has to correct twenty-five per cent of its addresses each year. A two-block section of the street on which it is located had forty-five families thirty-five years ago. This fall, with the completion of three new apartment buildings, it will have 1,200!

Our study covered the years 1947-48, 1948-49, 1949-50 and 1950-51. During the highest years, 1949-50, the attendance, by Protestant standards, was good, averaging over one-third of total membership. Yet attendance at worship is by no means indicative of this church's strength and activity. During that year, no less than 1,500-2,000 per-

son-hours were spent in the church each week. It will be seen that worship accounted for much less than one-half of that. Evidently, smaller, working Christian groups with definite, practical projects have a marked present-day appeal which worship does not. If the church were a downtown church, instead of an essentially residential one, the figures for worship attendance, as compared to weekly person-hours, might be larger.

The attendance figures show a steady rise from the year 1947-48 through 1949-50 which was the best year so far under the present pastorate. The increase may be accounted for in part by growing confidence in the minister and the new program which he instituted when he came four years previously.

Continuity of Pastoral Service

The sharp drop in 1950-51 attendance was largely due to the minister's serious illness in the summer of 1950. Supplies filled his pulpit until December 31, 1950, when, completely recovered, he began preaching again. Evidently, Protestants demand the continuity of a minister's weekly presence in his pulpit. For during the fall of 1950 attendance dropped, people got behind in their pledges and the new every member canvass for 1951 showed a marked decrease under the previous year.

It would seem too that attendance habits begun in the fall are not quickly changed since, even with the minister's return, save for the first Sunday he preached again, attendance did not greatly increase. Quadrupling the advertising space in the Saturday papers produced negligible results with members, although more new people did come. Perhaps another factor in poor attendance was the Korean War. In this community at least, meetings of every sort showed a marked decrease during this period.

Referring to the other more normal years, what conditions produce poor attendance? During 1947-48, there were eight Sundays when attendance fell below 350; in 1948-49, six; in 1949-50, but two; and in 1950-51, there were twelve.

One low day was when the minister

*Minister, First Presbyterian Church, East Orange, New Jersey.

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***Nickel Plated Steel Corner Plate**



***Rounded Non-Splinter Corners**

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preached elsewhere. One of the poorest days was Laymen's Sunday when laymen took over the entire service. We must conclude that Christians today are extremely sensitive to weather. For the poorest attendance always occurred on those Sundays marked by "snow," "rain" or "very hot."

What produces good attendance?

In 1947-48 there were eight days above 450 in attendance; in 1948-49, fifteen; in 1949-50, twenty-two; and in 1950-51, seven. These, of course, include Palm Sunday, Easter and Christmas. Strangely enough, they do not include the Sunday before Thanksgiving which often had but little increase above other Sundays. In 1949 the Christmas attendance was much below other years, seemingly because Christmas came on Sunday—a significant commentary on present-day Christian habits.

The best Christmas attendance was on Sundays when the subject contained the words "miracle" and "secret." Easter's best attendance, 200 above other years, was on a day, clear but quite cold, when the subject was "Christ Alive This Morning!"

For years we were told the people in this congregation did not approve of sentimental observances of Mother's

Day. So we had "family day" emphasis instead. Yet our records show a Mother's Day attendance of 500, considerably above the average, when the sermon was "The Christian Ideal of Motherhood."

Winter attendance in 1948-49 showed a sharp rise during January and February, usually poor months. This can be directly attributed to a sermon series some of our more conservative members definitely did not like. The series was on temptations of a milkman, housewife, student, church officer, tired business man, scientist and minister. (The subject, "The Temptations of a Milkman," incidentally, was one Thomas Chalmers used years ago!) The temptations of a milkman, housewife, church officer and minister drew attendance well above the 450 mark. People were evidently not so interested in the temptations of students, scientists and tired business men. The largest attendance was for "The Temptations of a Church Officer."

During 1949-50 attendance was even better, showing a marked upsurge with twenty-two Sundays above 450. Of the twenty-one Sundays with attendance above 500 in the four years, eleven of them, over one-half, came in this year. A growing program, increasing in ef-

fectiveness and outreach, no doubt played its part. Advertising, save by word of mouth, the best there is, apparently had little influence since during this period the Saturday papers carried the smallest space allotment available.

Sundays in the year with attendance over 500 were when the sermon subject was "How to Make Your Thanksgiving Practical," "What to Do When Trouble Lets You Down," "When You Are Sad and Bad and Mad," "How You Can Be a Real American," "When You Do as You Please," when the moderator of the Presbyterian Church was guest preacher and the Sunday marking the twenty-fifth anniversary of the minister's ordination.

"You" Is Important

Note the sermon subjects, for they are significant. Undoubtedly special days and events did add to attendance. Yet, note that in this year, when twenty-two Sundays showed an attendance above 450, no less than thirteen of them were days when the sermon subject contained the word "you" or "your!"

The use of this pronoun was not accidental. It was a deliberate experiment by the minister to see if the use of the word "you" and "your" in ser-

mon subjects would affect attendance. It did. In passing, it is worthy of note that, following the minister's illness, his sermons, when he began preaching again, did not contain these pronouns.

Now, from our brief study of church attendance, what conclusions have we reached?

In the first place, for present-day churchgoers at least, bad weather does affect attendance and we can't do much about it. The minister should not feel discouraged when people fail to come on a bad day.

Next, special days and events do help. From now on we are going to observe Mother's Day in a big way. We will put special emphasis on World-Wide Communion. We are also going to dig up as many other special Sundays as we can, sending out special invitations to the individuals and groups interested. In all of these services, however, except Children's Day, the minister will conduct the service and preach. For us at least, when others have been permitted to do so, attendance has been poor.

And, finally, the directness and immediacy of the use of "you" and "yours" in sermon subjects, and doubtless in the sermons themselves, does materially increase church attendance. Hence our present resolve to have as many 1951-52 sermons as possible contain these pronouns. In fact, we are now spending part of our vacation with a Moffatt translation, going through each book of the Bible and jotting down "you" passages and sermon subjects which leap to mind from them.

Needless to say, it is a highly rewarding exercise. The Bible mine of "you" passages is almost inexhaustible. And, if it results in overcoming the poor attendance of the past year and causes a continuation of the upsurge in attendance of the previous years, it will be even more rewarding.

HYMN FOR THOSE IN SERVICE*

O Father, hear us as we pray
For all the men who are away;
Be near to them where'er they go,
And keep them safe, we love them so.

Be Thou their strength, their light,
their shield
In camp or on the battlefield,
And grant that they may never grow
Away from Thee, who lov'st them so.

All those who sail on sea, in air,
Protect, Lord, with Thy tender care;
Keep in their hearts a steady glow
Of faith in Christ, Who loves them so.
Amen.

Bernhard H. J. Habel

*Sung to the tune of the Doxology (Old Hundred).

LIQUOR IS OUR FIRST SOCIAL PROBLEM

The Menace of Alcohol

by Charles F. Rogers

The author of this article, a Christian layman of Cleveland, has been waging a one-man, consistent campaign against the evils of the liquor industry even in this day when drinking is popular. We appreciate his courage and are glad to give space to his presentations from time to time.

THE traffic in alcoholic beverages throughout the entire nation with the exception of the states of Oklahoma and Mississippi, which as yet do not permit the sale of intoxicating liquor within their boundaries, has attained such enormous proportions as to become a most serious threat to the home, to the church and to the nation itself. Never before in the history of America has it become so engulfed by such a devastating force or allured into such slavery as now exists under the dominion of that tyrannical despot Alcohol.

Its glaring advertisements portrayed on billboards and in magazines but with less glamour in the newspapers have deceived some of the very elect until now all kinds of alcoholic beverages have gained an entree into almost countless numbers of homes which heretofore were citadels of righteousness from which all such intruders were securely barred.

A giant octopus has on its long flexible arms from one to three rows of cups which enable it to clutch its victims with a force no individual can overthrow. Alcohol is more wily, more deceiving, more treacherous. At first it may produce an exhilarating but false impression in the mind of the user. Later the drinker reaches a point where his system demands more alcohol. This may be in the form of more drinks of the same brand or it may be of those having a higher percentage of alcohol. It wraps its coils around its devotees until all too often it has them completely under its sway. Too late they realize the truth of the old proverb, "Wine is a mocker, strong drink is raging and whosoever is deceived thereby is not wise," and that "At last it biteth like a serpent and stingeth like an adder." Truly it may be said as Jeremiah said in olden times, "A wonderful and horrible thing is committed in the land: the prophets prophesy falsely—of the valor of strong drink—and the makers thereof bear rule—by reason

of their ever increasing funds; my people love to have it so; what will ye do in the end thereof?"

To understand the methods by which alcohol acquires this power one must recall that when it is taken into the human system it goes first to the stomach and the intestines. From them it is carried by the blood stream into the liver where a portion is broken down into carbon dioxide and water. The remainder is then pumped into the brain where it first affects the surface areas. Its effect on this part of the brain is best described by Reverend Hassad Hanmer in a sermon he preached at Helsinki, Finland, more than a decade ago. In this he stated: "There is in the brain of man a membrane which alone distinguishes his brain from that of the Simian ape. That portion of the brain is the center of the highest life of man." Then quoting from a distinguished London physician he added, "It is through the highest levels of the brain that man is able to rise to the appreciation of moral truths; to aspire to higher things and to exercise that awful compulsion to think which men call conscience. Through these brain levels man becomes conscious of the joys and glories and aspirations of life; of his contact and communion with a fuller and richer life around him."

In other words, it is by means of that part of the brain that man is raised above the animal world over which he reigns and by means of which he is spiritually conscious of and enters into communion with the Divine. That brain center is the throne of man; the seat of his authority and power. It is that throne that alcohol weakens and undermines. This attack on the throne of man begins with the first glass.

To gain a more complete picture of the perils associated with the traffic in alcoholic beverages one must not be content merely with the data showing the amounts spent from year to year in this manner, nor by ascertaining the number of permits held by any one



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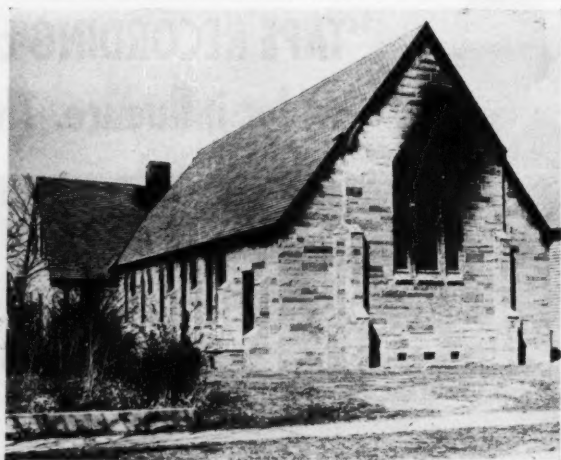
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firm, the location of the different stores, nor the types of beverages sold under the various permits. What in one sense is of even greater importance relates to the different schemes which have been devised and the methods which have been employed to get all kinds of liquor ranging from 3.2% beer to spirituous liquors which have an alcoholic content of 50 per cent into the home. Last but not least are those plans which may be regarded as having been purposely planned to tempt young people to take their first drinks.

However, before describing any of the methods and regulations which have been put into effect and under which liquor is sold by the glass or from a container for consumption on the premises where sold, or by the gallon or in the original package for home use, it is necessary to call attention to a fact which thus far has been seldom mentioned, namely, that during the latter years when Prohibition was in effect the bootleggers were busily engaged in laying what became a firm foundation for the future market of spirituous liquors for use at home. This "foundation" in reality was the legacy which the bootleggers bequeathed to the distillers. As everyone knows they have not been slow in building up that market.

A study of conditions in Ohio discloses the fact that at the outset the state defined "beer" as a malted beverage containing more than $\frac{1}{2}$ % but not over 3.2% of alcohol, while "intoxicat-

ing liquor" was defined in part as including all alcohol beverages containing more than 3.2% of alcohol. Hence "beer" was not considered as being intoxicating. On the other hand any solid or any confection containing any alcohol was considered to be intoxicating notwithstanding the fact that there is a much greater quantity of alcohol in a glass of 3.2% beer than there is in a teaspoonful of wine used in flavoring a cake. The individual would consume a whole glass of beer but he would not eat a whole cake.

Comparing conditions today with what they were in pre-prohibition days it is true that at that time it was the open saloon which gave us the most concern. It still persists in spite of the prophecies that it would never be allowed to return and the present day ruling that "No beer or intoxicating liquor shall be served over a bar for consumption thereat." Now we have not only the open saloon but in Cuyahoga County some 4,400 stores selling some form of alcoholic beverages possessing from one to five permits each. Practically all of them except the 224 Private Clubs have one or more permits which allow them to sell for home use.

The Confusion of Permits

When it comes to the different types of permits we learn that Ohio issued two types of permits for selling to the general public, types "C" and "D." "C" permits allow the holders to sell non-spirituous liquors to take home and none of the brands purchased from the

holders of these permits can be opened on the premises where sold. These permits may be issued to the owners or operators of any retail store, and the fee for each is \$50 per year for each location. Type "C" allows the holder to sell 3.2% beer only but the holder of a "C-2" permit may sell all kinds of beverages except 3.2% beer and spirituous liquors.

This latter permit is in great demand as over 50% of all the stores selling some form of alcoholic beverages have this permit. Thirty-seven per cent have no other permit. It is the writer's opinion that the fee for this permit was put at a low figure in order to attract the owners of small stores such as delicatessens, confectioners and privately owned grocery stores, as it allowed them to increase their total sales with very little added expense.

For the sale of beverages for consumption on the premises where sold type "D" permits were issued. D-1 and D-2 allow the holders to sell the same beverages as are sold under C-1 and C-2 permits and the holders of these permits could also sell for consumption off the premises. The fee for these permits is \$100 per year for each location. The D-2 permit is issued only to the managers or owners of hotels and restaurants—which were licensed to sell foods—and to the owners or operators of a boat, club or vessel. The D-1 permit however was issued also to the owners or operators of lunch stands, drug stores and amusement parks. It is the fact that these three kinds of stores and especially the amusement parks can sell an alcoholic beverage which the state says is not intoxicating that provides a sort of environment in which young people are easily led to take their first drinks.

The D-3 permit is issued to the same concerns that may have a D-2 permit, namely, hotels, restaurants, boats, clubs or vessels but it allows the holder to sell only spirituous liquor and wine at retail and only by the drink in glass or from a container for consumption on the premises where sold and only at table where meals are sold. In this case, there is also this added regulation to the effect that no sales shall be made after 1 a.m. The fee for this permit is \$400 per year for each location, boat or vessel.

If the holder of a D-3 permit wishes to keep open as long as do the night clubs he may obtain a D-3A permit and thus do so. If, in addition to keeping open the same hours he desires to sell the same beverages he may do so by obtaining a D-1 and D-2 permit by paying the regular fee of \$100 for each. In this way he has paid the same sum in fees as is demanded for a night club.



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The only thing he is not required to do which is required of the night clubs is to furnish his patrons with some amusement. He may add this amusement if he desires to do so but it is not required.

The night club is defined by the State Code as "a place operated regularly and habitually after the hour of midnight for profit where food is served for consumption on the premises and one or more forms of entertainment are furnished or provided for a compensation which may be in the form of a cover charge or may be included in the price of food or beverages or both, purchased by the patrons thereof."

When one investigates the figures relative to the vast amounts spent for alcoholic beverages in city, county and state he is impelled to hang his head in shame. For example, the sales of spirituous liquor for home use in Cuyahoga County, Metropolitan Cleveland, during the five days preceding Christmas Day in 1948 totaled over \$1,747,000. The sales in one month of the same year exceeded the budget of the Cleveland Welfare Federation by over \$1,500,000. The total sales of beer in Ohio that year would have filled a train of oil tank cars, such as oil companies use in which to transport oil, that would extend from Cleveland to a point only ten miles from Pittsburgh.

Naturally the question now arises as to who is drinking all this liquor. Is most of it consumed by the dwellers on Skid Row? No doubt they do make way with a considerable amount but they are not the only ones who indulge in strong drink. The results of two polls during the past few years have provided some very valuable data along these lines. One poll conducted by persons trained for that work in which the information desired was obtained by personal interviews disclosed that only 28% of the group which may be said to comprise the future parents of America, that is those whose ages are between 21-29 inclusive, were total abstainers. The record of the next age group, 30-49 years inclusive and who are the parents and homemakers of today, was little better as only 32% of them were abstainers. The question submitted to them was "Do you yourself use any alcoholic beverages such as liquor, wine or beer, or are you a total abstainer? Consequently it was not a question of opinion as to what the individual person thought about the use of intoxicants but a plain question to be answered by "yes" or "no." Another poll showed that 59% of adult Protestants use alcoholic beverages to some extent. Certainly these figures leave no doubt as to who is doing the drinking.

Other data along different lines but

Prayers for the Month

by J. Richmond Morgan*

After Summer Vacation

O Thou under Whose protective canopy we have lived, loved and prospered, and by Whose grace we are brought together after the rest and restoration of the summer, regard us as we raise to Thee our united song of praise. For all the dangers, seen and unseen, from which we have been preserved, we give Thee hearty thanks.

For all the gladness with which Thou hast crowned our lives, we offer ourselves in rededication to Thee and Thy honorable service. Continue to us Thy blessings in the future as Thou hast directed us in the past.

Through Jesus Christ our Lord, Amen.

Labor Sunday

O Lord our God Who in the beginning didst create the heaven and the earth, and hast so ordained that we earn our bread by the sweat of our brow, regard us as we bring our offerings of gratitude for having labored with Thee in the enlightened interests of Thy good kingdom.

As we kneel together in public worship open to us some new channels of Thy grace wherein we may find strength and courage sufficient for life's appointed tasks.

May weakness fall before our newfound strength and fear and timidity make room for the confidence and gladness we find in our alliance with Him Whose kingdom we strive to hasten.

Through Jesus Christ, our Lord, Amen.

Return to Our Duties

Eternal Spirit, Creator not only of this mighty universe but Maker of our bodies and Father of our spirits, we

*Minister, First Congregational Church, Peru, Illinois.

which also give some information regarding this question is shown in the amounts spent in suburbs in which there are no slum areas nor poverty stricken districts. In three residential suburbs of Cleveland the yearly sales in each amount to over \$1,000,000. In another similar suburb a local option election was held in accordance with the laws of Ohio which compel the proponents of such action to submit five propositions whenever a local option election is held. One of them reads as follows: "Shall state liquor stores for the sales of spirituous liquor by the

return to the Household of our Faith and Homeland of our souls. Regard us as again we accept our responsibility for another season's work. For all the blessings of the past we give Thee our thanks, and for all the responsibilities of the future we pray Thy help. Link us in memory with those who in the past have served Thee in this church and with reverence to Thee and devotion to Thy purpose may this season bring us closer to Thee and to the fulfillment of Thy most holy will.

Through Jesus Christ our Lord, Amen.

Eternal God Whose love doth ever seek us, regard us as we gather in Thy house in the hope of finding Thee. Thou hast tried in various ways to reach us while we have tried to evade Thee. O Thou Whose love will not let us go, continue Thy patience with us and come through any door we may have left ajar. Widen our perceptions of the meaning of worship. Lift our imaginations to true pictures of Thyself. Deepen our understanding of our soul's anxieties and needs, and may we feel Thy presence near.

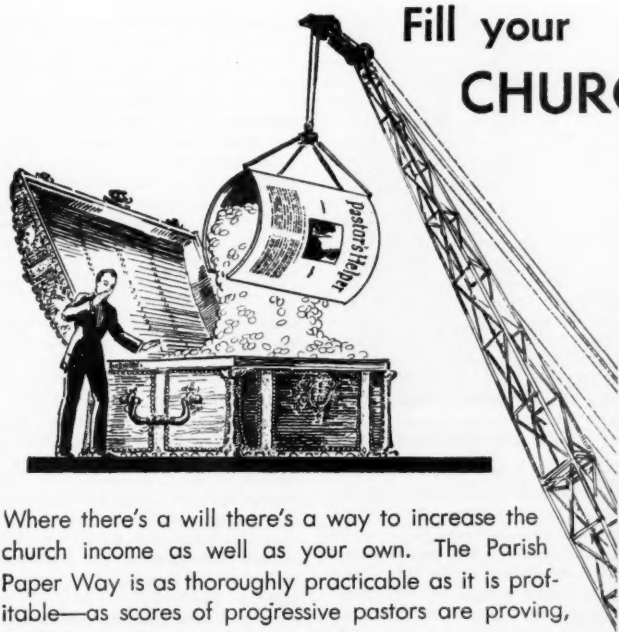
This we pray in our Redeemer's name. Amen.

Welcome Thy people, Eternal Spirit, into the peace and quietness of this most holy place. Here may we escape from the tumult and confusion of the world into the calm and harmony of Thy spirit. Lift our thinking from the trivial to the essential, from the passing to the permanent, and from our many needs to Him Who can more than supply our needs. Be near to bless us ere our worship cease as lowly kneeling we wait Thy word of peace.

Through Jesus Christ our Lord, Amen.

package for consumption off the premises where sold be permitted in the city . . . ?" The number of registered voters at the time of that election was 6,402. Of that number over 5,200 went to the polls. The result on the proposition was "Yes," 4,774; "No," 440.

In the midst of all these forces which would attempt to destroy all that is noble and good and pure, what methods of combat are being used? Pledge signing and education have ever been two of the most potent forces. Pledge signing has this valuable asset in that it sets before the signer a certain



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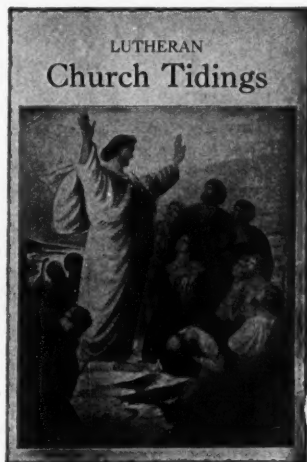
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standard of conduct which he is to endeavor to maintain. As such it is a powerful ally in the hour of temptation. Education has its weakness due to the fact that information alone does not furnish the spiritual impetus needed to make it effective. Alcoholics Anonymous and similar organizations are doing a good work which should not be overlooked or discounted. On the other hand their efforts are mostly with those who have wandered in error's ways, hence the value of their work to the younger people is limited except in the instances where the home is saved because the father has been reclaimed.

Legislation which brought prohibition to America rendered a valuable service for a time. However its influence today is seriously discounted by forces which did not prevail when it was put into the constitution.

Drinking Parallels Contempt of Law

At that time there was not the disregard and all too often the utter contempt for law and order as now exists in many localities and among individuals from whom we have the right to expect better things. Shortly before the nation went dry, the writer watched the count in a certain precinct when a question of local option was before the voters. After the ballots had been counted a representative of the "wets" remarked, "One more fight and we are licked." No such attitude now prevails. Instead the wet forces are well organized, they have enormous sums of ready money at their disposal and a sentiment which is decidedly against any restraint of what they term the individual's liberty. Local option may be of some assistance in certain rural areas especially if the dry territory covers a comparatively large space but even here it is possible for the auto to easily erase all boundary lines. Conditions in large urban industrial centers are vastly different. In Ohio, for instance, the eight most populous counties contain approximately 55% of the population of the state and in them is consumed almost 70% of the spirituous liquor sold in Ohio.

In addition to this there are certain other sinister powers which must be recognized, certain ideas propounded by reputable citizens which favor the use of intoxicants for beverage purposes. A prominent member of one of our churches said "If a man wants to drink it is all right if he knows when to stop." While it is true that some individuals can indulge in alcoholic beverages and not experience what others do yet they should recall the words of one who has had much experience in dealing with alcoholics who said: "Every drunkard was at one time a moderate drinker." Moreover he should ponder over the

injunction of St. Paul when he said, "Let us not judge one another any more but judge this rather that no man put a stumbling block or an occasion to fall in his brother's way." Another remarked, "If a man goes to work and earns money he has a right to spend it for anything he wants." On another occasion when the writer was addressing a certain group whom the chairman described as "Christian church members," and had quoted statistics which showed that 20% of all the women arrested and fingerprinted one year in the United States had been arrested on the charge of drunkenness, which he thought was quite shocking, the chairman at the close of his remarks arose and said she did not see anything shocking in the fact that 20% of all the women arrested had been arrested for being drunk. Another instance was related by a columnist who told the story of a certain lady, who finding she was not going to be busy one evening, called up an acquaintance to inquire if the other were going to be at home that evening. The other lady replied that she was not, as she was going to the minister's house to help paint beer cans which were to be made into clothes sprinklers and sold, the funds to be used for church expenses. Such instances as these portray some of the influences which decidedly operate against the enforcement of any legislative action and prove most decisively that legislation is no cure for any social evil. In the meantime, while these ideas are being promulgated the "March of Bottles" goes merrily on its way led by the generals whose names are associated with the different brands of whiskey and similar products. Behind them are large platoons under the command of lieutenants who are connected with the brewing industry. As they march along they pass hundreds of recruiting stations manned by holders of C-2 permits.

In the midst of this noise and confusion are there any signs of hope that these evils can be overcome? Yes, some faint rays of sunshine are appearing on the horizon. They are not as effective as they might be but they do afford suggestions for future efforts. The manager of an organization dealing primarily with heavy drinkers has this slogan, "If you want to stop drinking, quit thinking about drink." That is helpful but it is a negative statement. To it should be added the teachings of St. Paul, "Whatsoever things are honest, just, pure, lovely and of good report, think on these things."

The president of a total abstinence union in the East states this solemn truth which should be broadcast far and wide. "Too many fail to realize that

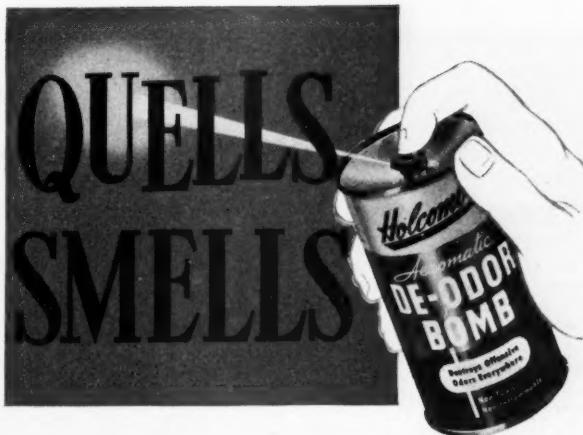
no matter how thorough may be the application of physical therapy for the restoration of the alcoholic's abused body, if spiritual therapy for the disorganized and sinful soul is not as thoroughly applied and the soul reclaimed from its problem worries and sin, there can be no real rehabilitation." The individual must be restored to the peace of mind and heart with God and a firm resolution instilled and bespoken by the drunkard that he will avoid those persons, places and things which have contributed to the downfall and take time for his religious devotions regularly, habitually and daily. Otherwise there can be no real rehabilitation.

St. Paul in dealing with similar individuals who had strayed far from the paths of righteousness when speaking of idolaters, fornicators and others said, "And such were some of you but ye are washed, ye are sanctified." Dr. J. H. Jowett interpreted "washing" or "cleansing" as follows, "Not the washing out of an old sin, but the removal of an old affectation; not the removal of a pimple, but the purifying of the blood; not the cancellation of the guilt, but the transformation of the desire."

With a foundation based upon "spiritual therapy" and the teachings of St. Paul can be erected a structure against which the forces of liquor will beat in vain.

The various conditions noted herein constitute today a real challenge to the Protestant church, the like of which has not confronted it in many a day. Is the church able to meet it? Alas, today in spite of all unifications of various denominations, festivals of faith, missionary conferences, and summer camps there stand out prominently three symptoms of increasing deadly weakness, namely, the abandonment of the mid-weekly prayer meeting; the trampling under foot of several of God's great commandments, including the one which affirms "Remember the Sabbath Day to keep it holy"; and the resorting to gambling as a means of raising church funds.

If the church can and will restore the mid-week prayer meeting to its former position in the life of the church, if it can look upon Sabbath desecrations as an evil that ought not to be tolerated under any conditions, if it will shun gambling as a traveler in the jungles of India shuns the deadly cobra, it can attack not only the evils of intemperance but all other forces which hinder the development of the kingdom of God on this planet. Otherwise, America like many another nation will go down to destruction, slain not by an enemy alien but by the adder it has cherished in its own bosom.



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Living a Fragrant Life

IN one of his delightful volumes of essays, *Cloud and Silver*, the inimitable E. V. Lucas has a little sketch entitled "The Two Perfumes." A way-faring man, as the story is told, stoops over a bed of wallflowers. "He took," says Lucas, "a long draft of them, and the man's eyes filled with tears." Pressing a branch of lilacs to his face the traveler became a young man again. "It was the hour of his betrothal * * * and again his eyes filled with tears. Then once more he buried his face in the wallflowers."

Such is a part of the secret of scent and the magic of fragrance. And the source of fragrance is perfume: something that has been loved and treasured by men and women since before the beginnings of civilization. Have you ever paused to consider how much romance and meaning and influence is wrapped up in that one word—perfume? Glancing along the immaculate display counters of a department store where perfumes are exhibited, one reads such descriptive words as these—subtle, delicate, mysterious, thrilling, vibrant, alluring, enchanting. All of which is but the attempt of modern commercialism to express what the ancient writer of the Book of Proverbs meant when he said, "Perfume rejoices the heart."

The thought of the unrecorded story of the influence of perfume upon human life and history came to me when, a little while ago, I happened to read an article by George Guerin in the French journal, *L'Illustration*. From Guerin's essay, freely translated, I quote this:

"It is high time to give the perfumer's art its rightful place * * * Appealing to the sense of smell makes it no less delightfully suggestive than music or poetry * * * A whiff of perfume conjures up a landscape, recalls a face, revives forgotten days, as vividly as the notes of a song or the lilt of a poem * * * Science has discovered and tabulated laws of light and sound * * * she has told us just how many vibrations, how many waves, make a subtle harmony or a lovely combination of colors. But she has never said a word about the mysterious mechanism which reveals the splendor of the rose to our

delighted sense of smell."

Now it is my message to you that the abundant life, life at its best—vivid, vital and victorious—is just like that. Like perfume, it is fragrant. And no man has been able to explain the secret of its charm. Like the ultimates of beauty and love it is ineffable. Writing to the Ephesians Paul of Tarsus appealed to the Christians not only to be "imitators of God" and to "walk in love," but, and as a consequence, to live like a fragrance. Make your life, he said, "a fragrant offering." And in the most recent of New Testament translations—that of Ronald Knox of the Latin Church—the perfect life of our Lord is described as "breathing out fragrance." This explains, at least in part, the unaging magnetism of the Master. It interprets the meaning of the words of Dean Inge, perhaps the most learned of all living clergymen, when he says: "Religion is caught, not taught." Creeds may be cold and codes may be cruel but a Christ-like life is hauntingly beautiful forever. In strength and radiance it is like granite on fire and its gentle allurements like the fragrance of some dew-kissed blossom from a summer garden. The mind may doubt in the face of faultless logic but faith will always find its wings in the presence of a fragrant life.

Look into the soul of the most beautiful life you have ever known. Look long. Look deep. Look thoughtfully, and then tell me by what word or sign or symbol you can best describe what you have seen there. Is it music? Is it light? Is it goodness? Is it beauty? Is it love? Beyond doubt it is all of these—and yet you cannot describe it. It cannot be known save through personal experience. It must be in-breathed like precious perfume. It must be known as fragrance is known: something you cannot measure, weigh or explain—something that leaves your life charmed and changed, but speechless. It is one of life's wordless wonders.

Indeed, the best lives we know are like that. Their influence is mysterious. It is like the silent eloquence of a flower—a flower which, without words, yet manages to say:

I am a gift to lovers
And a nuptial crown.
I am the last offering of the quick and the dead.
With morning's coming,

I and the breeze together
Proclaim the light.
As even the birds and I bid it farewell.

I sway upon the plains
And adorn them.
I breathe my fragrance to the air.
I embrace slumber.
And the manifold eyes of night look long upon me.
I seek awakening to look on the single eye of day.

I drink of the dew's intoxication.
And hearken to the blackbird's song.
I dance to the rhythm of grasses shouting;
I look ever heavenward to see the light,
Not to behold therein my image.
This is a wisdom man has not learned yet.

The holiest lives are always like a fragrance. Their influence is mysterious. When we try to catch, hold and analyze their secret we find ourselves as helpless as a man who would attempt to lock the Angel of Springtime in a wood shed. Tennyson expressed his awareness of this mystery when he said:

Flower in the crannied wall,
I pluck you out of the crannies.
I hold you here, root and all, in my hand.
Little flower—but if I could understand,
What you are, root and all, and all in all.
I should know what God and man is.

Like a "flower in the crannied wall" the beneficent contagion of a genuinely Christian life is beyond the reach of explanation. Nevertheless, such lives have some things in common—certain characteristics always and everywhere.

One is goodness. And goodness is a mystery! The most complete and compelling goodness in a man or woman is not measurable by laws or codes or customs. The goody-good man or woman can be measured, and the measurements are not difficult; there is not much height, not much depth, not much outreach and pervasiveness of influence. But Christian goodness is something different. It is pleasing. It is alluring. It is permeating. It is transforming. It is seminal and creative.

Another characteristic of the genuinely Christian life is beauty. The Christian life is always beautiful. It is never cruel. It is never dull and colorless. It is never indifferent, cold or callous. It sounds in the voice, shines from the eyes, sings from the



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heart. It haunts and heals and helps. A dozen different textbooks on aesthetics will give you a dozen different definitions of beauty but, when related to personality, none are quite as satisfying as that of the Greek Muses. The Muses, while attending the wedding party of Peleus and Thetis, made a comment which, in addition to being profound, is highly revealing. "Beauty," said the Muses, "is that which when seen is loved." If you would find the truth about any man's character, or the reality of any man's religion, you need but get the answer to only one question: How many people, young and old, rich or poor, famous or obscure, really love him?

And the third characteristic of the genuinely Christian life is love. Not lovableness, but love! Charles Wakely has compared love to the waters of the seas:

As far as human need exists,
Or echoes call,
Love, limitless, divine, persists
Above us all,
Its pulsing waters never tell
Of bounding shore;
They surge and roll and rise and swell
—forevermore.

Love is the secret, the magician, and the queen of life. When the spirit feels the touch of love's white fingers heavenly wisdom enters the heart and, for the first time, unveils the sacred mystery of life. In that moment of revelation the soul becomes fuel for an ashless flame and, consuming, yet never consumed, lifts and lights the lamps of immortality. And what better symbol is there for love than fragrance? When Spencer sought to describe his Fairie Queen he spoke of her as "fresh and fragrant as the flower-de-luce"; and Keats, in his poem, *Isabella*, describes the ecstasy of fellowship with one he loves. "To meet again," he says, "and share the inward fragrance of each other's heart!" Is not that what true love is like? It is like fragrance. It is subtle. It is exhilarating. It is inspiring. It comes, hauntingly and healingly, like the scent of unseen roses and emparadises the soul.

But, behind the fragrance is the flower. Behind the truly fragrant life—fragrant with goodness, beauty and love—is Christ. He is the Rose of Sharon. He is the Lily of Life's Valley. He is the one altogether good. He is the one altogether beautiful. He is the one altogether lovable and loving. Wherefore, to live the good life; to live the most beautiful life; to live like a fragrance, we must keep close, very close, to him.

POETIC WINDOWS

I Saw Sweet Poetry

I saw sweet Poetry turn troubled eyes
On shaggy Science nosing on the grass,
For by that way poor Poetry must pass
On her long pilgrimage to Paradise.
He snuffed, grunted, squealed; perplexed by flies,
Parched, weatherworn, and near of sight, alas,
From peering close where very little was
In dens secluded from the open skies.

But Poetry in bravery went down,
And called his name, soft, clear and fearlessly;
Stooped low, and stroked his muzzle overgrown;
Refreshed his drought with dew; wiped pure and free
His eyes: and lo! laughed loud for joy to see
In those grey deeps the azure of her own.

—Walter De La Mare in
Man and God

Song of the Spirit

Thy saints in holy lustre round Thee move,
Like stars about Thy throne set in the height
Of God's ordaining counsel, as Thy might
Gives measured grace to each, Thy power to prove.

Let Thy bright beams disperse the night of sin.
Our natures all shall feel eternal day
In fellowship with Thee, transforming day
To souls erewhile unclean, now pure within.

—Anonymous

The True Vine

Each entwined
with each, all living from the Central Heart.
And you and I, my brethren, live and grow,
Branches of that immortal human stem.

The vine from every living fruit bleeds wine.
Is it the poorer for that spirit shed?
The drunkard and the wanton drink thereof,
Are they the richer for that gift's excess?

Measure thy life by loss instead of gain;
Not by the wine drunk, but the wine poured forth.
For love's strength standeth in love's sacrifice
And who so suffers most hath most to give.
I speak to those who suffer—they will know,
Better than I the whole deep truth of it.

—Edith Hamilton King in
The Disciples, 1869

What Is Education?

Discipline and training of the mind are forever good;
But is education established by wearing gown and hood;

As a distinguished virtuoso of literature and Greek;
Or by revealing signal talents as an eminent critique?

Is education something just to stir up silly pride?
Or affect the fibres of the heart way down inside?
Should it inspire great kindness of rule as egotist?
Give way to queer ideas with strange and foreign twist?

Shouldn't improvement of the mind forge the temper of the soul?
Rouse kindness in the bosom, promote greater self-control?
Is there an associated link between heart, mind and bone?
Or is the force of goodness revealed by mind alone?
The Greatest Teacher of them all was an unlettered sophisticate,
Yet he left with us a lesson 'twould be well to cultivate;
By nobility of spirit great hearts are manifest;
The simple are transcendent—the pure of heart the blest.

—Theodore A. Cooper in
Think Magazine

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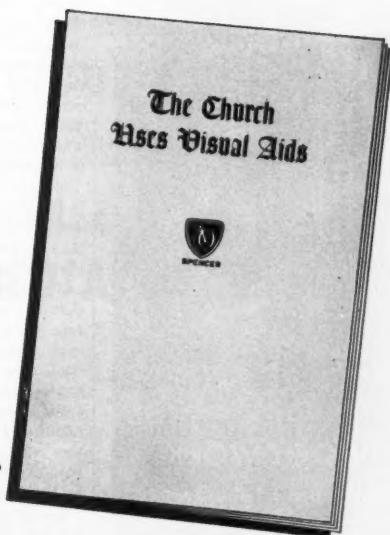
The Footprints of God

The earth will continue to be drenched in blood, and the ills of mankind will be increasingly difficult to bear, as long as the Christian religion remains something other than what Jesus of Nazareth affirmed it to be—the linking of human personalities with all other personalities the round world over. The future will be determined by the manner of our beginning today.

Is the church ready to stop talking so much about religion, and to set about acting on it? Are we ready to support a religion that risks and gives, or one that compromises with the laws of God and the universe? Do we prefer some mild and manageable version of religion that makes us feel comfortable and winks at our pagan practices? Do we want to go on holding our hates and our prejudices against others, or do we want to act on the principle that all men are the creation of God? Which shall it be, denominational preferences or the eternal truth? Our lust for vengeance, or our desire for justice? Our selfish pride, or our self-respect? Our lethargy in the face of preventable ills, or our sensitiveness to anything that hurts men and women and little children? What we choose now may be the determining factor in the future of civilization.

Christianity is not a soporific, but something terrific, lonely, explosive and world shattering. The Magnificat of Mary, when she sings, "He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the

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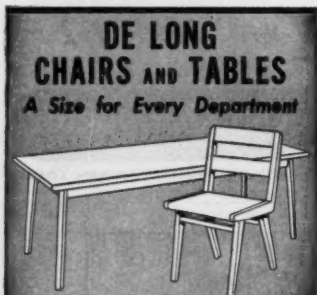


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mighty from their seats, and exalted them of low degree," is more revolutionary than anything any totalitarian state has ever sung. The only difference is that when we sing the Magnificat we do not believe what we sing. What tomorrow will be depends on whether Christianity remains a thing to be debated, or a life to be lived.

Noting the staleness of Christianity in the church over this stretch of years (thirty-nine years in the pastorate, Ed.), I have wished a thousand times that the four gospels would be preached and read as brand new books—books that had never been seen or read before. If they would be read with fresh eyes, with minds unfettered by outlandish notions of God and prejudiced attitudes toward men, a new day would dawn upon the world. I am not unmindful of the fact that with the Christian religion flowing through the world like a crystal river, there would still be the tiger and the ape, to say nothing of the jackass, to impede its healing waters. But I am convinced that the universe is more like the mind of Jesus, and that it craves a display of religion that is different, that is out of the ordinary, that has about it the bloom and fragrance that characterized the personality of Jesus of Nazareth.

Entering the chancel of a church where I was preaching the noonday Lenten sermons, I saw this saying on a little plaque on the wall: "When you took your leave I found God's footprints on my floor." I can think of nothing more essential for the church to consider than to leave "God's footprints" wherever it goes, and to hear the voice ringing down from the cross. "This is the way, walk ye in it."

Wilfred T. Grenfell once did me the honor of speaking in my church. I can still hear him say, as we stood together in my study, "I do not care for the doctrines and the creeds, and I am not interested in the controversial eddies that have swirled about them. I only thank God that these old hands, which have handled a ship's wheel more than they have wielded a surgeon's knife, have nevertheless under God been able to make blind men see and lame men walk." A single Grenfell-like, or Schweitzer-like, church is worth more than an atomic or a hydrogen bomb. * * * Somewhere I read long ago that civil life in Rome in the days of the early church was safe and tranquil. But there was one danger spot—the Christian Church. Join that and you took the risk of being thrown to the lions. The church became the center of attraction for heroic souls. It was the heroism of the Christians that conquered the world of that day. I know

no other terms on which the Christian Church can conquer the world in which we are living now.

—Frederick Keller Stamm in
If This Be Religion^{*}

The Ancient Greeks

The ancient Greeks are, from most points of view, the most remarkable human beings that have ever lived. Let me try to say why by indicating the nature and extent of their achievement. First, take space; the part of Greece that matters is a very small country, considerably smaller in size than England and Wales, while the whole of the so-called Greek world, that is to say, the area in which Greek ways of thought and life were practiced, did not extend beyond the coastline of what is now Asiatic Turkey, Sicily and the extreme southern parts of Italy. Secondly, consider time. Nearly the whole of the Greek achievement was accomplished in about 200 years, from 500-300 B. C. Thirdly, take numbers. The numbers of the Greeks were tiny. Much the most important city in ancient Greece was Athens; the free, male adult population of the whole of Attica, that is to say, the country of which Athens was the capital at the time of her greatness was between 35,000 and 45,000—about half the size of modern Oxford.

* * * Fourthly, take ancestry. This is non-existent; by this I mean that the Greeks had no predecessors. They appear, as it were, out of the blue; barbarians everywhere before them and barbarians everywhere all around them. When we take space and time and numbers and lack of ancestry together, the Greek world appears like a little lighted patch in a great sea of surrounding darkness and the Greeks themselves as biological "sports," that is to say, as a variation in our species on the plane of the mind and the spirit. It is just as if in them the mind and spirit of man had made an abrupt leap forward.

The Greeks, then, and this is the important thing to remember about them, were doing everything for the first time; and their achievement consists not so much in the things they did as in the degree of perfection to which, without any previous preparation, they brought these things in all the spheres in which they made their mark.

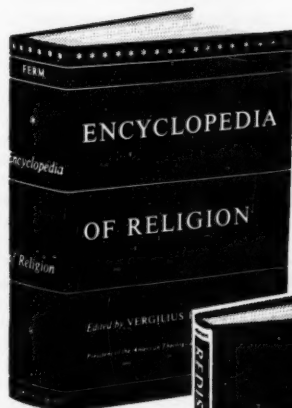
In philosophy, politics, poetry, drama, history, architecture and sculpture their level has rarely been reached and never exceeded. Consider the following list.

First, poetry. The Greeks produced Homer, one of the greatest perhaps—with the possible exception of Shakespeare—the greatest poet the world has seen.

Secondly, drama. The great Greek

^{*}John Day Company, New York.

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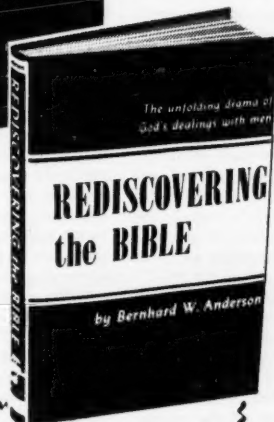


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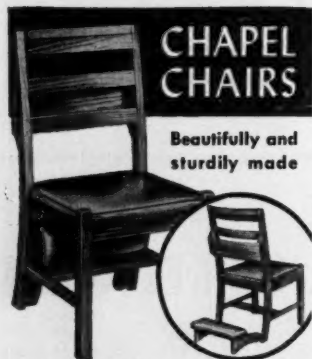
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tragic writers, Aeschylus, Sophocles and Euripides, are—once again with the exception of Shakespeare—the equals of any of the playwrights who have succeeded them. So, too, is Aristophanes, the great Greek comic dramatist.

Thirdly, history. The Greeks may be said to have founded history and in Herodotus, the genial teller of tales and recounter of strange habits and customs, and Thucydides, who wrote the history of this great civil war between Athens and Sparta, produced two of its outstanding exponents.

Fourthly, art. The Greeks produced in Pheidias and Praxiteles, sculptors whose work has never been surpassed, and the Parthenon, the temple they built on the hill at Athens, still stands as one of the wonders of the world. Unfortunately, we have very few specimens of classical Greek painting and music.

Fifthly, politics and law. The Athenians invented trial by jury with advocates to plead and citizens to judge. They were also the authors of democratic government. Theirs, in fact, was the most extreme democracy the world has seen, a democracy in which the whole body of adult male citizens was entitled to go to the Assembly and vote on matters of public policy. * * *

But, sixthly, it was in the field of philosophy, which also to all intents and purposes originated in the Greek world, that the Greek spirit reached its highest level and made its most original contribution to the advancement of the mind and the widening of the outlook of mankind. Socrates, Plato and Aristotle are still the greatest names in the list of the world's philosophers and Plato's *Dialogues* rank only below the Bible in the list of books that have influenced mankind. But it was not so much what these men taught—although they did suggest certain quite definite ideas as to the origin and purpose of the universe, the nature of human excellence and the rules which should be followed if human life is to be lived at its best—as the subjects they raised for the first time and discussed with no less originality than profundity that constituted a new chapter in the history of mankind. All the issues that men have subsequently canvassed * * * were first brought up, discussed and worked up into philosophies in ancient Greece. The thought of Greece influenced the Romans, who in the sphere of the intellect did little more than echo and imitate the Greeks. When the Romans conquered the ancient world, they caused the learning and culture of Greece to be diffused through Europe. Thus in a very real

sense, the Greeks formed the mind of European mankind precisely because they determined the subjects which the educated peoples of Europe have thought it worth while to discuss ever since.

C. E. M. Joad in *An Introduction to Contemporary Knowledge**

BOOKISH BREVITIES

Frederick Keller Stamm, with forty productive years in the ministry of Reformed and Congregational churches, is one of the notables of the American pulpit. For nineteen years he has been heard on Sundays over the NBC network under the auspices of the Federal Council of Churches. Now in semi-retirement at his east Pennsylvania home, Dr. Stamm, gathering up the memories of these years, and looking out upon the scene of contemporary Protestantism in America, has written a book entitled *If This Be Religion*. It is a candid, honest and yet passionate book—a book which every clergyman of the Evangelical churches should read and, by all means, circulate amongst his consistorymen and "leading" laymen. The book, a sort of spiritual autobiography, will lend itself admirably to pulpit review and it is my hope that it receives many such reviews. The author sees the weakness of Protestantism in America, and he sees, more specifically, the cause of this weakness. The cause is to be found in the triple evils of parochialism, bigotry and pettiness. There is moral dynamite in this book. (John Day Company, \$1.75). * * * *Man and God*, by Victor Gollancz, is an anthology of prose and poetry worth cheering about. It is a book that will never grow old because it expresses the ageless mood of man in relation to the divine. Mr. Gollancz, at once a distinguished scholar and a renowned publisher, has gone all about our world and all through the ages in his search for inspired and inspiring prose and poetry of a definitely religious nature. Daphne du Maurier calls it "the bedside book of all time," and Albert Schweitzer calls it "a wonderful anthology." (Houghton Mifflin Co., \$3.75). * * * The average otherwise educated American is not fully conscious of the cultural and artistic achievements of modern South Africa, and this is most unfortunate. In recent years I find myself increasingly indebted to this young and virile civilization and, to all who will join me in the joy of this discovery of something new and different, I heartily commend *The New Centenary of South African Verse*, chosen and arranged by Francis Carey Slater. This poetry is,

*E. J. Arnold & Son, Limited, London, England.

for the most part, quotable, and the book's nearly 200 selections will give the reader a splendid introduction not only to the literary life of South Africa but also to its interesting history and unique atmosphere. (Longmans, Green & Company, London; 10/6). * * *

Gladys Baker, famous foreign correspondent who represents so magnificently the culture and aristocracy of the old South and who has for some time suffered, and continues to suffer, from the rare and, as yet, incurable disease—hypoproteinemia, has written a book of extraordinary interest—*I Had to Know*. Miss Baker is a woman of vast and varied interests and contacts. In her search for a philosophy of life—or, should I say for a faith adequate to her need?—she has studied many cults and creeds. She has discussed Christian Science with Lady Astor, spiritualism with Lady Conan Doyle, the philosophy of dictators with Mussolini, and ethics with Bernard Shaw, Gilbert K. Chesterton and Bertrand Russell. It has been a long and serious quest, ever seeking without finding and journeying without arriving. Despite her brilliant and, in some respects, unique achievements in journalism, Miss Baker's life has been one of frustration. At the center of her life there has been an aching void, and no personal achievements, no companionship with brilliant and notable people, has been able to bring her what all men and women need most—inner peace, poise and power and spiritual certitude. Now, at long last, she has found these blessings in the Roman Catholic Church. It would be only true to say that, according to her own admission, she has never had instruction from a really competent Evangelical catechist, and one might suspect that, temperamentally, she is the sort of person who craves a religion of authority rather than a religion of the spirit. At any rate—and this is the important thing—Miss Baker has found peace and happiness, and she tells the story of how she found it in an artistic and haunting fashion. Speaking of the hour in which, following her confession, she was assured of complete forgiveness, she says: "I felt the winds of the Spirit blow sweet and clean across the sinderkened areas. It was as though I walked through a flower-scented meadow of a May morning where larks sprang up and sang overhead. I felt as newly born as the first creature who ever trod God's universe on the first day of Creation. (Appleton-Century-Crofts, \$3). * * *

Sermons for Special Days, by Charles M. Crowe, is a vital and vivid book in which are discussed some eighteen of the special days of the

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year. It does not follow the Christian Year in the usual fashion. The method is topical rather than textual and expository and most of the illustrations are taken from secular rather than theological and ecclesiastical sources. The sermons are substantial, prophetic, forthright, interesting and faith-building. I commend it most heartily. (Abingdon-Cokesbury Press, \$2). The very learned expositor of philosophy and titan of the Brains Trust of the British Broadcasting Corporation has done it again! He has written a little gem of a book and entitled it *An Introduction to Contemporary Knowledge*. "The aim of this book," he says, "is to give you, the reader—and I am assuming that your age lies somewhere between fifteen and eighteen—a picture of the world in which we live." I am wondering with what kind of boys and girls, aged fifteen to eighteen, Dr. Joad has had his association. Despite the fact that the author is a master of the technique of explanation and elucidation and that he has few equals as a writer of pellucid prose, it seems to me that this book might more accurately be described as summing-up lectures by some exceptionally capable occupant of the Chair of Comprehensive Scholarship in a modern university. At any rate I can think of few American boys and girls, aged fifteen to eighteen, who could be induced to, voluntarily, follow the arguments of the famous philosophical expositor. Nevertheless, if we are permitted to raise the age level of those who are to read this book, including those who somewhat beyond the average of high school or even college education, then I would say that its purchase should represent one of the best of all possible investments. Personally I have found it exceedingly interesting and suggestive and I am sure that I shall be reading it again and again (E. J. Arnold & Son Ltd., 12 Butterley Street, Leeds, England; 4/6).

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A WAY TO AVOID BABY-SITTER-JITTERS

Entertaining—Family Style

by Martha Meister Kiely*

IT'S just about 8:30 and I still have time to read the evening paper and scribble a letter to my folks before I turn in for the night. I just finished an evening of entertaining—"family style." Just a minute 'til I count up. There were four adults and six children and a great time was had by all. They didn't need to tell me when they left that it had been fun. Any experienced hostess can tell when a party is a success. Besides, I enjoyed it and when the "chief cook and bottle-washer" has fun you can bet the others did too.

You see, I've been experimenting lately on this business of entertaining—family style. That's what we call it when we invite your tribe to have supper with our tribe. When it's "family style" we don't put on the "dog" and put the youngsters upstairs. We just call up and say, "Hi, Catherine. How about you and Dick and the kids coming over for supper tonight? Of course, I mean the baby, too. You and the youngsters come over when they get up from their naps, and let Dick come when he gets through at the office. No, don't bring anything. It won't be fancy, but it should be fun. Fine! See you about 3:30." It's as simple as that.

Of course it isn't a new idea. It's just so old-fashioned that it sounds new—sort of quaint like square dancing and Lazy Susans. It's the kind of entertaining that most of our parents and grandparents did back in the days before baby-sitters became the rage.

Sometimes I think that baby-sitters have become the curse of our genera-

tion. We've taken a good thing and run it into the ground. Baby-sitters are fine for an occasional spree but when they become a dull habit that's something else. Families were meant to be enjoyed, not endured.

I resorted to family entertaining when my mind developed the "baby-sitter-jitters." The symptom of that malady is when your mind clicks like a taxi meter every time the clock zips around another hour. You keep seeing quarters and half dollars flying past your eyes. But I wasn't the only one affected. The children developed "baby-sitter-blues." I don't have to describe the symptoms of that all too common childhood disease.

When our disorders became acute I determined to find a cure and entertaining—"family style" is just what the doctor ordered. The prescription is inexpensive and may be just what you need too.

I wish that I could yell loudly enough for all of you to hear me. If I could, you would hear the words, "Keep it simple!" echoing through your cupboards. That's the secret of the whole affair—a simple menu served the easiest way. You need to be relaxed and rested to be an amiable hostess to peppy youngsters and it just isn't possible when you've been puttering around with lemon chiffon pies all afternoon.

I'm not a home economist, but I know what I can throw together easily and what my family likes. For instance, this morning when Catherine said, "We'd love to come," I started scratching around in the refrigerator and cupboards to see what I would feed them.

I came up with this menu. It wasn't

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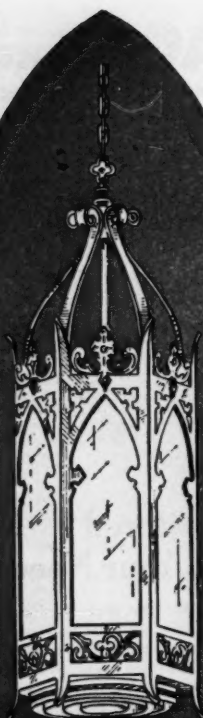
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amazing, but it seemed to hit the spot for a couple hungry families.

Cold sliced ham	Jello fruit salad
Macaroni and cheese	Peas and carrots
Pickles, jelly	Hot rolls (mix, of course)
Ice cream	Cookies

That's just one of a bushel of menus from which you could pick. Choose the sort of meal your family likes and that is your favorite too, because it is so quick and easy. Then set to work preparing your meal the morning of your get-together. Simple tasks have a way of becoming mountainous when a gang of youngsters are under foot. Therefore do just as much as possible before the company arrives. Have your meal all set to pop into the oven or pop out of the refrigerator. Children aren't annoying unless you have a lot on your hands or mind.

On the day that I am expecting another family for supper I make the most of that lull right after lunch when the older youngsters are in school and the younger resting. I tidy up the house, add some finishing touches to my supper, and set the tables. I prepare the dining room table for the adults and the kitchen table for the youngsters. In these days of dinettes this may not be possible but you can always put up a card table, use a child's table, or some makeshift affair.

Experience has taught me that it is far easier and more fun to separate the parents and children. I understand that back in the "good old days" the adults ate at the first table. When they had finished their dinner the table was reset and the youngsters ate what was left. I guess that the breed of animal has changed since then. Most youngsters today would make life miserable for the folks at the first table. The modern version of that plan would need to call for a third table for the parents to finish what they didn't get to eat at the first table. Taking into account our children's disposition I have discovered that it is better to feed them at the same time. And by all means plan an early supper because a full stomach and a good disposition usually go hand in hand.

By having the whole family eat at the same time it makes the affair more of a party. The children can have their "small-fry" conversation without interfering with adult "shop-talk." Add a festive touch to the youngsters' table with a few flowers, a potted plant, or an inexpensive figurine. Gay paper napkins always help too. The idea is to let them know that you are trying to make this a party for them too.

When the tribe descends upon you it helps to explain the play rules of your family to the young guests (in the presence of the visiting mother). Show

them where the play equipment is kept and offer some constructive suggestions to get them started. If it is nice weather and you have a play yard then luck is on your side. You and your guest can take a chair outside and have a good chat while keeping one eye on the youngsters. If you have to keep the youngsters inside then plan more carefully. If possible, set aside one room just for them. Consideration will have to be given to the various ages and interests of the children represented but a little imagination and forethought can do the trick.

Don't fail to cooperate with the visiting mother. If she tells her son to take his feet off the furniture don't pin her in a corner by an attempted polite remark such as, "Oh, that's all right." Just keep still and let her handle it. You wouldn't think of interfering with her discipline if you were in her home. I've heard hostesses make such remarks and then criticize the poor mother after she had left because the child was destructive and didn't mind. Most mothers will do their part in keeping their sons and daughters under control if you will do your part in furnishing a play area and interest-keepers.

Somewhere we have picked up the notion that four youngsters are four times as much bother as one. There are times when this is probably true, but it doesn't always have to work that way.

In these days of small families our children need the experience of being a part of a larger group and learning to live with others. They also need the security which comes from being considered a part of a family unit and not an individual to be disposed of in a more or less civilized manner when something interesting seems to be "cooking."

The thing that floors most of us is worrying about the work ahead—not the actual doing of it. Ten chances to one you have already started concerning yourself about the details involved in such an experience. Forget them! Forget the whole idea—until someday when you wake up in a good mood and see the sun assuring you through the window. Then before you have a chance to think, jump to the phone and invite some family over for supper. Now you can expend that energy on the breakfast dishes and you start the day with energy plus.

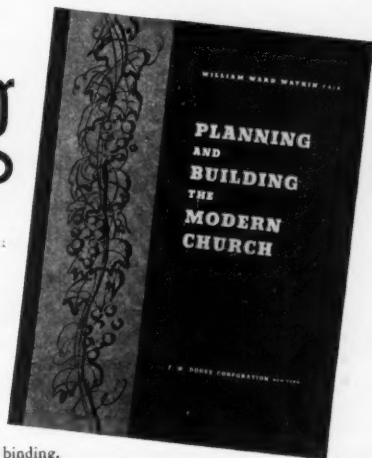
Once you've tried it, the grateful smiles of a family on a spree and the extra good-night kisses from your own contented kin will tell you that for a day well spent, there is nothing to beat entertaining—"family style."

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The Art of Stopping

*A Sermon by J. Richmond Morgan**

Come ye yourselves apart into a desert place, and rest awhile: for there were many coming and going, and they had no leisure so much as to eat.—Mark 6:31

SOME years ago, Dr. Charles W. Gilkey when he was delivering the Gates Lectures at Grinnell College opened one of his lectures by reading a poem which he had clipped from one of our magazines.

On Monday she lunched with a Housing Committee,
With statistics and stew she was filled;

Then she dashed to a tea on "Crime in Our City,"
And dined with a Church Ladies' Guild.

On Tuesday she went to a Babies' Week lunch,
And a tea on "Good Citizenship";
At dinner she talked to the Trade Union bunch
(There wasn't a date she dared skip.)

On Wednesday she managed two annual dinners,

One at noon and the other at night,
On Thursday a luncheon on "Bootlegging Sinners,"
And a dinner on "War: Is It Right?"

"World Problems We Face" was her Friday noon date
(A luncheon-address, as you guessed.)

And she wielded a fork while a man from New York
Spoke that evening on "Social Unrest."

On Saturday noon she fell in a swoon,
Missed a talk on the youth of the land . . .

Poor thing, she was through! She never came to,
But died with a spoon in her hand.

That may be very bad poetry yet it does tell, in language that we can understand, the story of too many of us.

We live fast, think fast, eat fast and travel fast. Our railroads advertise not only luxury but speed and the fact

that theirs is the shortest route. We build our great auto highways in straight lines, robbing them of any possible beauty. As a result of our hurry we are bewildered, beclouded, confused. Things run one into another; nothing stands out distant and clear; life is not seen in clear outline nor comprehended in its true proportions.

The Sense of Hurry Has Come Even Into Our Worship

Our fathers placed clocks on the outside of their churches to remind people that the time for worship had come. Nowadays we place clocks on the inside as warnings lest we remain a moment too long in the shadows of the sanctuary. We begin our worship on the minute; keep on scheduled time; ruin the glorious lyrics of our faith by omitting verses and often preaching little sermonettes because there is no time for a full length sermon.

Social service is taking the place of deep personal piety. The church that once called us to nurture the soul now attempts to clean up the slum, and where it once sang "Come Ye Disconsolate" it now sings, "Throw Out the Life-line." Red Cross, Y.M.C.A., Home and Foreign Missions, Religious Education, Boy Scouts are all worthy of our interest, but in all this there is a

*Minister, First Congregational Church, Peru, Illinois.

danger that in this emphasis upon the external, the deeper wellsprings of personal piety will become parched, dried and ruined.

Overwrought and overburdened by their anxiety and toil the disciples were tired and depressed, and the kindly Jesus, always considerate, saw their weariness and said, "Come ye yourselves apart into a desert place, and rest awhile; for there were many coming and going, and they had no leisure so much as to eat."

A desert place is not so much a dreary place as a quiet place—the fields, the large, the open fields where the winds blow, and the flowers bloom, and the birds sing, and the grass is green: the sanctuary, hallowed and sanctified by an ever increasing accumulation of associations, where through the centuries our fathers have read their sacred books, sang their songs, songs of praise and have stood together with hearts beating out to God their solemn sacrifice of devotion.

"Come away with me," said the Christ, "and rest awhile."

Jesus and the Art of Stopping

One of the most sensible things about Jesus was his ability to stop. After the strain of the day it was his custom to wander into the solitude of the mountains and in the solemn hush of the night took time to meet God.

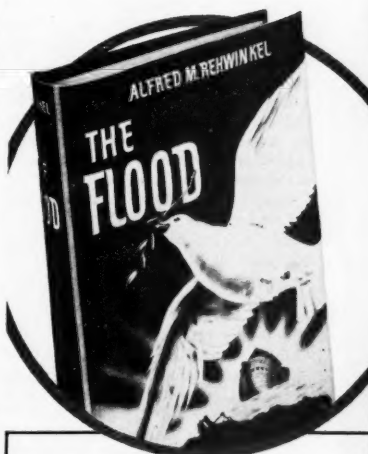
How sensible he was in reserving his energies. How hard he worked, yet how splendidly he kept himself fit for work. We may well wonder at the tremendous reserve of physical strength and nervous reserve he must have possessed to enable him to live through all he suffered during the last weeks of his life. Put the ordinary man to the strain he endured and it would break him. Jesus did not break down. After all he had endured he was able to bear his own cross, and at his death his mind was clear enough to make arrangements for his mother in the home of a friend.

In one of his earlier books Conan Doyle says: "When a man is hot and flurried, and full of his own ruffled dignities and infinitesimal misfortunes, then a star bath is the finest thing in the world."

We have all become so absorbed in trivialities that we all need "a star bath"; to dive into the immensities, or to use Bacon's phrase, "to look abroad into universality."

It is said that after Tennyson had looked at the stars through Sir Norman Lockyear's telescope he said: "That makes me think less of the county families."

Dr. Wm. P. Merrill in his *Liberal Christianity* reminds us that as com-



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pared with our fathers we have at our disposal amazing devices for saving time and strength, but the real question is to what use do we put the time and strength we already have?

The story is told of a thoughtful Chinese who was doing business with an American whose home was in a suburb of New York. In the course of the discussion the American invited the Chinese to visit his home and remarked, "If we hurry we can catch an express." They hastened along, rushed through the gate at the station, caught the train just as it started. Sinking into the seat and panting for breath the American said, "We have saved fifteen minutes by catching this train." The Chinese gentleman was amazed and quietly said, "And what are we going to do with it now that we have saved it?"

It must have been an experience of that kind that inspired a way to write:

"Why so fast, brother, oh, why so fast? The day was hot, but the day is past, so why not loaf in the twilight cool and save yourself the fate of a fool?"

"I got to hurry, sir," he said, "for I didn't start till the day had fled."

"But where do you go, and why, I pray?"

"I don't know where, but I mustn't stay; I'm hurrying fast to reach somewhere, and what comes then, I do not care."

He hit just then a rutty road, and went at once to his long abode.

Richard Roberts in his *The Renaissance of Faith* tells how:

"In the river Conway there is a little shell fish called the Mussel which sometimes catches a precious pearl in its shell. Time was when a respectable trade in pearls was carried on in the town. Then the demands of the English fish markets grew to such proportions that the people along the river Conway took to gathering the mussel and to sell it as a food. No more do men gather pearls from the Conway, for they do not allow the mussels time to grow pearls."

Where they might have pearls, they now have fish, and a poor grade of fish at that.

The pace of our life does not allow us time to grow the pearls of culture and character. After the rush of the day's work we have neither energy or disposition to, apply ourselves to the nurture of these things that bring permanent peace and contentment. We have given little time to building a soul and, "What shall it profit a man if he gains the whole world and loses his soul?"

Most of our time we are engaged in outward activity. We are overwhelmed

with engagements, with things we want to do, things we ought to do, and things we must do. In the midst of it all stands the Church with its challenge to stop and let God speak to us; to come apart into a desert place and rest a while.

Dr. Peabody of Harvard tells of a Cambridge naturalist who made an interesting experiment with a pigeon. The bird had been born in a cage and had never been free. The man flung the bird high into the air and found that its capacity for flight was perfect. Round and round it flew as if born in the air. Soon its flight grew excited. The circles grew smaller until at last it dashed itself against the master's breast and fell panting to the ground. It had inherited the capacity for flight but it had not inherited the capacity to stop and if it had not risked the shock of a sudden halt, it would have panted out its life in the air.

We all have the faculty for action, but few know when to stop. Round and round we go, drawn by desire and pushed by necessity, until nervous and broken, nature puts her hand upon us and says, "Why so hot, little man?" "Be still and know that I am God." "Come ye yourself into a desert place and rest a while."

The Art of Detachment

We need to learn the art of stopping and we must learn the art of detaching ourselves from the world. In the last analysis we are not so much members of society as individuals who stand alone in a solitary splendor. "The Lord of Hosts is for us," but the God of the individual Jacob is our Refuge. We must learn to detach ourselves and go alone to God.

It was Jesus who said: "And when we pray," enter into thy closet and when thou hast shut the door—pray." When you have detached yourself, pray. We carry into the church our schemes for gain, our sordid anxieties, and our more sordid desires for pleasure. We give our secret self no chance for expression. We have become shallow, external, frightened to be alone with ourselves. The world is too much with us; late and soon, Getting and spending, we lay in waste our powers; Little we see in nature that we see in ours; We have given our hearts away—a sordid boon!

There are times for all of us when we have to be alone; times when the best of all society is a secret company of one's own heart; times when other voices are impertinent, when other faces are harsh intrusions; times when the deepest craving of our mysterious being is to be alone with God.

Biographical Sermon for September

Maud Ballington Booth — The Prisoners' Friend

by Thomas H. Warner

I was in prison and ye came unto me.
—Matthew 25:36.

MAUD BALLINGTON BOOTH was born September 13, 1865. She died August 26, 1948. Nothing in the antecedents of Maud Charlesworth pointed to an exceptional life. Her mother was of French Huguenot and Scotch Calvinist stock and her father was a clergyman of the Church of England. Her childhood was typical English.

Mrs. Booth related this incident concerning her childhood. "A pony was given me for a daily ride. There was nothing vicious about the little creature and, like all converted people, he seemed to want to please his master. But he was still possessed with a desire of having his own way, a desire which often got the best of him and so caused me no little trouble in keeping him in the right path. . . . Often when I was planning to get him in haste to a shelter from the storm . . . his stubborn will made it almost impossible to move him. . . .

"'Poor foolish pony,' I used often to say to myself, 'you are just like God's bit-and-bridle saints who think that they know the best path and so, resisting the will of God, push out into greater darkness and heavier storms, when the Master is seeking to get them into a place of refuge and rest.'"

Mrs. Booth had her first glimpse of the Salvation Army as a little girl. When she reached mature years she joined the Army and became an officer. She worked in France, Switzerland and Sweden. In 1886 she married Ballington Booth. In 1887 she and her husband came to the United States to take charge of the work here. In 1896 they seceded from the Army and organized the Volunteers of America.

During her journeys with her husband, before they left the Army, she had become deeply interested in prison work through her visit to San Quentin Penitentiary in California. In 1896 she started the Volunteer Prison League at Sing Sing.

Mrs. Booth went to Sing Sing at the request of Warden Sage. The work spread from prison to prison and from state to state. Major McClaughrey made this statement: "I am safe in saying that Mrs. Ballington Booth's influence in the prisons of which I have

had charge, has been more potent than the rules and regulations, formal discipline, or the terrors of the law, in producing a spirit of loyalty, cheerfulness and obedience that has greatly improved conditions in every respect."

An observer said: "A little woman, a queenly woman, sat on the platform with her hands folded. There were no harsh lines in her face, there were no marks of sternness, no holier-than-thou expression in it. Instead there was understanding, kindness, sympathy, love.

"When the music ceased, Mrs. Booth rose to speak. She told her hearers of the glad springtime outside, of the birds and the buds and the blossoms, of the beautiful sun and the fragrant breezes and of all the hope and joy of the new year. She paused a moment to let her words sink in. Then she said: 'Boys, there's a new life for you if you will have it. The sun of God's love is shining on you just as truly as the sun in the skies is shining on the earth. Let its beams into your heart and try the new life that will spring up. Give up the old life, so full of pain and suffering and try the new with its peace and joy. Now while we sing softly one stanza of 'Nearer, My God to Thee,' I want everyone who will try to lead a better life to stand on his feet and remain standing.'"

Within the grim walls of a prison, Mrs. Booth had labored again and again with one of her "boys," to awaken in his heart a response to the call for a better life. But all in vain. He was as stolid and hardened and unresponsive as the day he entered. She talked with him, she prayed with him, she sang some of the hymns most touching in their appeal, but the set muscles of his face never relaxed and no word of remorse or repentance was spoken. "Is he hopeless?" she thought. "No, surely not. But what will reveal to him his true condition?"

That night she learned from the warden that he had a wife and child. The next morning, when she entered the prison, she was carrying in her arms a little babe. She went to the man's cell and laid the baby in its father's arms. The little child cooed happily and patted his father's cheek with his tiny hand. The tears streamed down the father's face and, with a

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great sob in his throat, he knelt, and said to Mrs. Booth, "Pray for me and this little one. May he be spared from the life I have led, and may I learn to know something of his innocence and trust."

Probably nothing was more gratifying to Mrs. Booth than this—that years afterwards these men were making a successful living and had happy homes.

Mrs. Booth once said that one day she was feeling keenly her failures and discouragements and wondering if she was worth anything in her Father's vineyard. Her little boy came in from a walk, and running up to her with great delight, he put into her hand a little handful of wilted chickweed. She took up the worthless weeds with a cry of gratitude and kissed the little hand which had brought them to her. They were all the flowers he had and his loving thought and plan to bring mamma his only bouquet lifted the burden from her heart.

"Ah," she said, "shall not my Father take my little service, which oftentimes seems so worthless and unavailing, and count it precious, because in my heart I longed to do great and beautiful things for him?"

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A REVELATION OF FAITH

We Are Still Brothers

by John Schmidt

IT was easy to understand the bewilderment with which an American major asked, "Do you mean that this is a Protestant Church meeting?" Curiosity had drawn him to the Olympic Stadium in Berlin where such crowds were gathered. Not merely were the 100,000 seats filled, with additional throngs standing in every aisle, but the adjoining May Field was black with an equal number of Protestant believers who had come to Berlin for this year's *Kirchentag*. His surprise but echoed that of the Berliners who spoke of the "heavenly Olympiad." Registrations and careful estimates placed the total attendance at this five-day program at about 300,000. What drew such a crowd?

The theme, "We are still brothers," was perhaps intentionally ambiguous. The tone of the addresses and resolutions placed the emphasis like this: "We are still *brothers*." Protestant churches with a long record of passivity spoke vigorously of the obligations of that brotherhood within the church. There must be within and between congregations of Christian believers a real fellowship that is grounded in the conviction that "One is your Father, all ye are brethren." Such a true fellowship would bring about a fuller use of the lay potential of the church and would transform congregations from passive "fields" to active "forces." Brotherhood within the family would weld new and strong bands about husband and wife, about parents and children, that would prevent the centrifugal forces of modern society from tearing them apart. Man and wife belong together in full and genuine fellowship, sustained by mutual forgiveness. Children belong to God and are placed in the responsible care of parents who must not themselves use children for their own ends nor permit others to do so.

Within the life of the nation, brotherhood points to the dangers of power unless those who wield power recognize that it must be used only in obedience to the will of God. Christians have but one Master, yet their life in the social order places them also under the mastery of another kingdom. They are not to withdraw from the world, but to fulfill their Christian calling in the world.

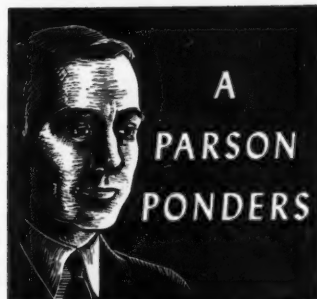
This is a most amazing story of Christian faith. More than 300,000 Christians from East and West Germany met in the great *Kirchentag*. Dr. John Schmidt, formerly of the First Lutheran Church, Toledo, Ohio, and now senior representative of the Lutheran World Council, gives a graphic picture of the meeting.

This means participation in the community's life, but it also means that Christians can and must refuse to obey the authority of those who command them to act contrary to the will of God. Brotherhood must be practiced also in the area of labor. Christians must know that even repetitious work becomes meaningful if we act as brothers to those who labor with us.

This brotherhood can exist only where we conquer such forms of self-pride as class-feeling, injustice, greed, envy, irresponsibility and rebellion against differences in natural endowment.

Some Tests of Brotherhood

That this brotherhood was more than words was dramatically shown by the stadium offering for the Christian instruction of the young, especially those behind the Iron Curtain, an offering brought down to a large cross in the sport field by a thousand deaconesses who themselves represent love's working arm. It was shown also in the thousand times repeated incidents of someone hesitating before a food stand. As he was about to turn away because of the low purchasing power of his money (West German marks are currently worth five East marks) his Western neighbor would quietly pay for his Eastern brother's lunch. It was shown, surprisingly, by the empty guest rooms in Berlin homes. In spite of the population surplus West Berliners placed many rooms at the free disposal of visitors from Eastern Germany. Although the crowd far exceeded expectations many rooms remained unused. The explanation? These visitors craved so much to experience fellowship that they rejected comfortable rooms where they would have been alone to sleep in improvised dormitor-



Generally speaking, generalities fail to tell the whole truth. To generalize is to descend from fact to speculation. The light-minded indulge in this dangerous sport too frequently. "All ministers are alike"—there never was such a wild oversimplification. Observers know that no two preachers are alike.

Another dangerous half-truth needs exposure: "Preachers know nothing about handling money." That certain members of the cloth are like that we will admit. But generally speaking, this generalization is false. If the ordinary layman had to live on a preacher's salary, he would be frantic. To rise to particulars, we affirm the truth that thousands of ministers display remarkable skill in managing their financial programs.

And the word particular reminds one of the Presbyterian Ministers' Fund. It cannot be regarded as just another life insurance company. It deals with particular people, and for 234 years has served their needs so well that its friends are numbered by the thousands and are found in all parts of the country. Its remarkable standing proves that particular clergymen appreciate this particular kind of help.

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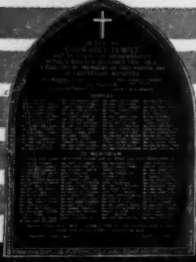
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ies on straw ticks laid on the floor. "We are still brothers."

It was however inevitable that in Berlin, this strange island of East-West fellowship (?) behind the Iron Curtain, this theme should have been given also another and defiant emphasis: "We are still brothers." Eighty-five to ninety per cent of those who attended the *Kirchentag* were from the East zone. They sought, by their very presence, to demonstrate the solidarity that they knew to exist between themselves and their brethren of the West. The nation is torn in two by conquerors and nearly every bridge between them destroyed by vicious propaganda and ruthless might. But "we are still brothers." Brothers—not because of a common ideology, but because of one Lord, one Father. Therefore brother must continue wherever possible to strengthen and to assist brother.

It was this political tension, perhaps, that made the courage of the Kirchen that made the courage of the *Kirchentag* crowds so noteworthy. The youth rally was held deep in the Russian sector where it overflowed the Walter Ulbricht Stadium's 60,000 seats. These youth heard outspoken addresses to which they listened with rapt attention. Their applause rang out whenever anything was said in defiance of any lord or ideology that might seek to usurp the place which belongs uniquely to him who is King of kings and Lord of lords. Symbolic was a little drama at the entrance. Young Communists distributed propaganda, including a well-printed leaflet with Martin Niemöller's two letters opposing the rearming of Western Germany. Forty feet away some of the Christian youth took these from the hands of the unwary who had supposed that they were being given a program!

But what will always remain to me a supreme demonstration of Christian courage came when a teen-ager and a school teacher from the Eastern zone stood before 15,000 persons and discussed the problem of conscience each faced, the student who had to write "satisfactory" political essays to be permitted to continue her education and the teacher who had to teach lies or surrender her post to another who would teach these falsehoods with conviction. And each gave her name and address!

Where does such courage come from? The best answer, in my judgment, is in the magnificent text used at the 228 churches of Greater Berlin on Sunday morning. Eastern preachers occupied Western pulpits and vice versa, but all spoke on Paul's ringing words of victory in Romans 8:38-39.

The other dominant impression which the *Kirchentag* made was one of earnestness. These thousands came as the conscious representatives of their congregations throughout Germany. They intended that those at home should share in the insights which this mass gathering gave to them. They had themselves saved from their scanty incomes to pay for this trip. For many it would have to take the place of the vacation to which they had looked forward. This was a lay movement, a movement of simple folk who were by their very presence denying the Communist charge that any opposition from the church came only from a willful few. Those who came from Communist dominated areas knew that their attendance would be noted and that it might very well be an accusation on their dossiers in the police bureau.

Huge Crowds

I was surprised at the huge stadium crowds, but I was more impressed by the thousands who stayed hour after hour in the "study groups." I had trouble getting in the first hall, even though it seated 10,000. Many were turned away and directed to other halls where they could listen over loudspeakers. Berlin's largest exhibition halls were too small. I watched some 3,000 who could not get in one of the halls and who were seated in a lovely open air court. Everyone I could see was sitting quietly, not missing a word of the address that was being broadcast by loudspeakers!

Each morning there were devotions and Bible study in four auditoriums. Then two lecturers discussed the theme designated for that "study group": "we are still brothers—in the church, at home, in the nation and at work." In the afternoon the groups reassembled for discussion. As many as forty expressed their views and shared their experience in a single afternoon before one group. It was out of this discussion that the resolutions came. Although the message of the *Kirchentag* 1951 could not be the actual words of the 400,000 who attended it does summarize the convictions so openly expressed. Its message is, in my judgment, as vital for America as for Germany, since "we are still brothers."

"We have realized: that in the church God wants us to be brothers and sisters who share their burden and join in praise to their God. For Christ is our Lord and our brother. He is among us and bears us up. He does not wish us to become divided nor to listen to other masters. Remain, therefore, true to his church and be witnesses to him.

"We have realized: that God wants

(Turn to page 52)

How to Have a Mature Mind†

By Dr. J. Richard Sneed*

The other day a small boy looked up at his father and wistfully said, "Gee, dad, I wish that I were a grown up man like you." The father smiled kindly at the boy realizing that he had expressed the universal desire of all childhood—that supreme wish to become adult.

Today, however, some of us have discovered that many persons who look grown up are not mature at all. We may possess each of the 3B's—baldness, boredom and bifocals—and yet not actually qualify for adulthood. All of us are surrounded by persons, both tall in stature and old in years, who are surprisingly immature on the inside.

These persons need to follow the example of the Apostle Paul who one day said, "... When I became a man, I put away childish things." In these brief minutes let those of us who seek mental maturity, during this Lenten period, establish a means for attaining it. Let me say with all the certainty at my command that you can become an adult, a grown-up, adventuring person if you really desire to be one.

Here is a simple five-fold formula to aid you in this important personality quest. Stated simply it is this: Envision, Unify, Expend, Sustain and Grow!

First, *Acquire a New Estimate of Yourself*. View your individual uniqueness from a fresh angle. Keep up to date by seeing yourself where you are today, leaving childish yesterdays behind. Accept your present level of development. Benefit from life's tuition, remembering that you are not the inexperienced person you were five, three or two years ago. Discriminate among life's most important things with your new knowledge and skills. In this present light envision those things which are important. Embrace those great priorities of life in which you share fully your human role.

Second, *Harness Your Powers and Coordinate Your Energies*. Bring your potential strength to focus. Synchronize your hidden energies. Unify and integrate yourself from within. Face life fully, completely, confidently. Coordinate your conflicting desires by converging them around challenging loyalties.

Channel these into one correlated output and do those things which you can do the best, those things from which you receive the most satisfaction.

The Great Teacher, Jesus of Nazareth, put a premium upon this coordinated unity when he said, "If therefore thine eye be single, thy whole body shall be full of light."

Third, *Engage Yourself Heart and*

†Extract from a nation-wide radio address by J. Richard Sneed given on the "Faith in Our Time" program of the Mutual Broadcasting System.

*Minister, First Methodist Church, Los Angeles.

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Soul in the Venture of Living. Jesus also taught us to put a premium on activity—to express the inner life through outward service, through deeds and actions. Transfer your self-centered ego to serviceable interests outside yourself. Develop your sense of special function. Involve yourself in the great activities and causes of living—causes that will advance long after you and I have passed from the common scene of life.

Be outreaching. Be overpassing. Be expanding. Extend your personality.

To engage in such a hearty venture one needs always to affirm life, to believe in it. One cannot be involved heart and soul in life's quest unless he passes from today's doubtful mood of "O Yea?" to an affirmative era of "Amen." Your personality future belongs with the affirmers, the riskers, the adventurers.

Fourth, *Support Your Life With a Sustaining Philosophy.* Keep your capacity to be inspired. Practice the art of gaining strength from solitude. Share the fellowship of corporate worship. Surround your life with a sense of relatedness. Discover what is true. Practice what is good. Build your philosophy on the basis of responsibility, remembering that adult accountability cannot be maintained on childish strength. Set your spiritual antenna so that you will constantly receive a sustaining intake of power to counterbalance your output in service.

Fifth, *Keep the Growing Edge on Life.* Maintain your ability to respond to new situations. Always outreach yourself. Learn to face the hard experiences of life progressively as they

come. Add new friends, new interests, new resourcefulness. Ever share new ideas. Life never levels out, never becomes stale to the person who does these enlivening, growing, active things.

Lessing, the friend of Goethe, one day said a very gracious thing about the German poet. After a visit, Lessing was heard to say, "This man has grown immeasurably since I last saw him."

Would that our friends might always find that progressive, growing, quality in us.

We Are Still Brothers

(From page 50)

man and wife to be together, and parents and children to be together. God gives us our children and they belong to him. He does not wish their lives to be ruined by idolatry and tyranny. He does not wish people to drive our children to hatred and retribution. Therefore help them to remain his children.

"We have realized: that God has his people all over the world. We have brothers among all nations and all races. In spite of frontiers they are still our brothers. God does not wish us to lose touch with one another. Therefore proclaim and prove with your life that Christ is Lord everywhere.

"Be true, therefore, to the slogan of this Kirchentag: We are still brothers!"

NEVER MAKE A BOOK WITH A STICK

Fleming H. Revell

by William R. Barbour*

For more than three-quarters of a century the name of Fleming H. Revell has been associated with Christian books. This story of the founder of the company which bears his name and of his close association with Dwight L. Moody is a fascinating one.

IT is quite impossible to put down in black and white the experience and the characteristics of my uncle, Fleming H. Revell, but from time to time this series of informal sketches will refer to him.

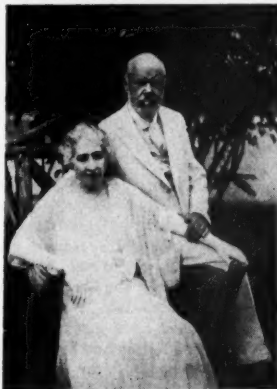
He was born in Chicago in 1849. His father and mother arrived there from England a few months before he was born in the city by the lake. His father died when Fleming was a lad. This sad event ended his school days and from then on he truly became a self-educated man.

The really big event happened as he sat in the Chicago Baptist Sunday School beside his sister, Emma, for Dwight L. Moody that day spoke to the children and young people about his work among the boys of the streets of Chicago. Mr. Moody saw Emma Revell and in his usual forceful way asked her to help out by teaching a class of his boys. She agreed to do so and about two years later, Mr. Moody announced that he had taken several of the girls home after meetings but thereafter would take only Emma Revell, for they were to be married. And they were, after he gave up a good business position and decided to devote himself to Christian work.

A casual meeting of D. L. Moody, aged twenty-one, and Fleming H. Revell, aged eleven, began a long lasting association which was ended when Mr. Moody died at East Northfield in the fall of 1899.

When Mr. Revell was about eighteen years old, Mr. Moody remarked to him that he should stop his work in a drug store and put together a magazine which Mr. Moody needed. When D. L. asked anyone to do anything, he wanted no refusal. As a result, very soon Fleming Revell was cutting out short articles about Christian work and pasting them into a dummy. So began his first publication, *Everybody's Paper*.

He needed illustrations. His sister, living in England, may have sent him

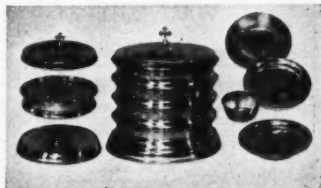


MR. AND MRS. REVELL

copies of *The Christian Ploverman*. At any rate he saw large wood cut illustrations in that English publication and in 1871 he went to England to try to arrange to use some of those wood cuts which had appeared. The publisher was cold to the idea and refused to help the twenty-two-year-old young man. The following day in great distress Mr. Revell called on the editor again and mentioned that the Chicago fire he feared had burned him out over night if the news reports were correct. The editor relented, gave Mr. Revell quite a large number of the wood cuts and back he came across the water only to learn in Chicago that his printer also had been burned out. Not to be beaten, Mr. Revell returned to New York City where the presses in a short time were printing large editions of the paper which Mr. Revell edited by scissors and paste. The issues were read over the country and supplied his brother-in-law with a publication which he used to advantage in the early days of his meetings.

That was the beginning of the long record of the Fleming H. Revell company. This brief reference to the foun-

(Turn to page 56)

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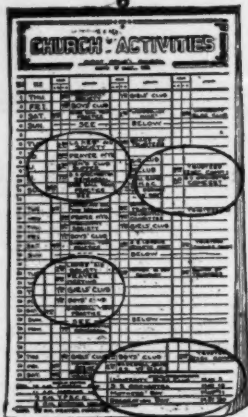
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A TEST OF COUNSELING

Recipe for Shot-Gun Wedding*

by H. L. Williams

FOR generations shot-gun marriages have caused hilarious laughter. But, believe me, they are no laughing matter for the individuals involved or for their families. They leave a scar which is difficult to remove. Here is offered one solution. It is an individual one. But it has seemed to work in this instance and it may be appreciated by others.

Clergymen and doctors know that shot-gun weddings are no respecters of persons. Cupid has few inhibitions with his dangerous bow. They occur in the best regulated and respected family. But, still it was a shock when I learned that Claire Nelson, the daughter of one of our most active church members, was involved. The call by telephone came from a tense Mrs. Nelson. She asked me to hurry to the house as quickly as I could. But I really did not know what I was to face.

It was evident as soon as I entered the door. Mrs. Nelson and her husband met me at the door. In the living room was Claire, a college senior with a rather nice looking young man holding her hand. One glance showed the pregnancy and I knew what was expected of me.

As usual the mother was the most outspoken. With a voice choked with sobs she stammered out a protest.

"We have done everything for Claire. This is how she pays us back. How will we ever be able to face our neighbors again. And I will never be able to go back to the church. They must be married right away. But I don't know what they will do. Tom is not through college. How will they live. And, with a baby."

"Have you known Tom?" I asked. "Yes, he was here last vacation. They wanted to be married then. We have nothing against Tom. But we told them that we would not consent to the marriage until they were through college. They agreed, we thought. But now look at this."

Tom and Claire were more subdued but expressed a grim resistance.

"We have been and are desperately in love," Claire said. "Mother should have permitted our marriage last summer."

"Had you been intimate at that time?" I asked.

"No," answered the young lady. "Not until fall."

An idea came to me at that time. It was one of the flashes which comes occasionally in the time of stress.

"Can you tell me the exact date of your first intimacy?"

"The day after the Thanksgiving vacation," said Claire, and Tom nodded agreement.

A look at the calendar showed that the day was Monday, November 27.

"You loved each other then and you love each other now?" was the next question.

Both nodded.

"And you want to continue as 'man and wife'?"

Both agreed. I brought the parents into the conversation.

"I am glad you called me. I am your friend and pastor. But there is one point I want to make clear. I can't marry Tom and Claire—they are already married and have been since November 27 of last year. Their baby will be a legitimate one."

After the first astonishment had subsided I went on.

"It happens that in this state there are several legal methods of marriage. The courts have recognized contracts between the parties as establishing legal marriage. Also there is a provision which legalizes common law marriages with an implied contract. I am going to lead you through a religious ceremony. That is not to marry Tom and Claire but to give the blessing of the church upon one already consummated."

The release of tensions was very apparent but they were still not convinced.

"This service will be very similar to the church marriage service as you know it and I want Claire's father to give away his daughter as is usually done."

The four of them stood before me as I started the reading. It was somewhat of a challenge as I must change words in the liturgy as I went along. At the opening of the prologue I found a necessity of change. I read deliberately:

"Dearly beloved, we are assembled

*Names, of course, have been substituted for the characters in this account.

here in the presence of God to give the blessing of his church union a marriage previously contracted by mutual covenant. Let us therefore reverently remember that God has established and sanctified marriage for the welfare and happiness of mankind. . . . For as much as these two persons have come hither to receive the blessing of Almighty God for their union, if there be any here present who knows any just cause why they may not be joined in marriage let him now make it known or ever after hold his peace."

A slight change in the questions asked was necessary. They were each asked to confirm the pledge previously given. But I found no need to change the affirmations.

The one used in our Presbyterian service seemed to fit the needs.

"I, Tom, take thee, Claire to be my wedded wife. And I do promise and covenant, before God and these witnesses, to be thy loving and faithful husband, in plenty and in want, in joy and in sorrow, in sickness and in health as long as we both shall live."

Claire, of course, took a similar vow.

Mr. Nelson gave the bride away; Mrs. Nelson wept but the tears were not those of bitterness. She was experiencing the excitement which comes with normal religious ceremony.

The final pronouncement needed no change.

"By authority committed to me as a minister of the church of Christ, I declare that Thomas and Claire are husband and wife according to the ordinance of God and the law of the state . . .

"Whom God, therefore, has joined together, let no man put asunder."

That last sentence meant more to me that day than it ever had before for I was sure that God approved this union.

Everybody seemed entirely happy except the mother. Something was still puzzling her.

"Pastor, you usually print a little item in the Sunday bulletin about marriages of the week. Just what are you going to say about this. Won't it be silly to say that you married Tom and Claire, then have their baby brought for baptism in a few weeks."

"I have thought of that," I told her. And this is just how it is going to be handled. The notice in the Sunday bulletin will say this:

"Your pastor was happy to officiate at a ceremony which blessed an earlier civil marriage of Thomas Curtis and Claire Nelson. Our happiest congratulations go to them."

Back in my study I filled out my part of the marriage license issued by the state for Tom and Claire. The state record will, of course, show the day of the religious ceremony as the day of the marriage. But the couple and their parents, and the presiding minister, feel sure that the real marriage took place



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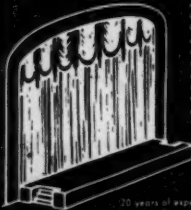
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months before.

I have been conscious that in some of our states this plan might not work. But a majority do recognize marriage by contract and mutual consent. There are other instances in which a similar blessing of these marriages can dispel the fear of illegitimacy and social ostracism.

It is worth trying to find a solution for the young couple and their parents who are so keenly sensitive to social conditions. But it is worth much more to a little baby who is to be born in a world which will have enough other difficult things.

In this instance, anyway, there was no shot-gun marriage.

Fleming H. Revell

(From page 53)

der of our house indicates his energy, his never-say-die spirit and his eagerness to supply Christian literature to an ever widening circle of readers.

He learned book publishing gradually, after his publication of periodicals. He insisted upon his books being well printed, well bound and every new title being suited to its contents. Soon after he invited me to join his staff, he remarked about a book which I showed him, "Never compare a Revell book with books by that firm. They make books with a stick. I will not do so!"

Not long ago I found a diary written by Mrs. Fleming H. Revell and in one entry she wrote that before her marriage D. L. Moody, after the Civil War, sent her two letters to her home at Romeo, Michigan, asking her to go to Tennessee and teach the "freedmen." She hesitated until the third letter came with a check for transportation and a typical D. L. Moody suggestion that she get on her way! She went and added that Mr. Moody three years later asked her to stop at Chicago on her way back home and "there he introduced me to Fleming H. Revell whom I married a few years later in the First Baptist Church in Romeo." Mrs. Revell was my father's sister and in this way I came into association with Mr. Revell who in 1900 sent me east for education from my home at Bristol, Indiana. He paid all of my expenses for nine years. I graduated at Mt. Herman School, founded by Mr. Moody near East Northfield, and later graduated at Wesleyan University and entered the Revell Company in 1909. For several years I lived in the home of Mr. and Mrs. Revell at Riverdale-on-Hudson. I found him a gracious gentleman and a self-trained student of the Bible which he read every night before he went to sleep.

Through the Year With Church Music

The following program was presented by the Aurora, Illinois, Guild of Church Musicians in the annual hymn festival for 1951. Note that various clergymen gave five-minute commentaries to introduce the great seasons of the year. LeRoy E. Wright, minister of the First Congregational Christian Church, was the chairman of the planning committee. He writes: "With nearly fifty sopranos in the choirs the descants were particularly thrilling."

Order of Service

ORGAN PRELUDE—John Leo Lewis, organist and choirmaster, Trinity Episcopal.

Chorale Preludes—J. S. Bach.

"O God, Thou Pious God"

"Have Mercy, God, Our Father in Eternity"

"In Thee Is Joy"

CALL TO WORSHIP (congregation standing)—Rev. Charles B. Smith, pastor, Gayles Memorial Baptist.

Minister: O come, let us sing unto the Lord.

People: Let us heartily rejoice in the strength of our salvation.

Minister: Let us come before His presence with thanksgiving, and show ourselves glad in Him with psalms.

People: For the Lord is a great God and a great King above all gods.

Minister: O Come, let us worship and fall down, and kneel before the Lord our Master.

People: For He is the Lord our God; and we are the people of His pasture, and the sheep of His hand.

Minister: O worship the Lord in the beauty of holiness; let the whole earth stand in awe of Him.

People: For He cometh, for He cometh to judge the earth, and with righteousness to judge the world, and the people of His truth.

Minister: Let us pray. (Congregation remain standing.)

INVOCATION

Hymns of the Church Year

Commentator—Rev. Adolph Stoerker, St. John Evangelical and Reformed.

Organist—Walborg Swanson, First Baptist.

ADVENT

"O Come, O Come, Emmanuel!" (congregation seated).

CHRISTMAS

"O Come, All Ye Faithful" (stanzas 1 and 3) (congregation standing).

"Silent Night, Holy Night" (stanzas 1 and 4) (congregation seated).

EPIPHANY

"Brightest and Best of the Sons of the Morning" (stanzas 1, 3 and 4) (congregation seated).

Commentator—Rev. J. Howard Shaw, Advent Christian.

Organist—Wava Schneller, First Evangelical United Brethren.

LENT and PASSIONTIDE

"Beneath the Cross of Jesus" (stanzas 1 and 3) (congregation seated).

PALM SUNDAY

"All Glory, Laud and Honor" (stanzas 1 and 2) (congregation seated).

EASTER

"Christ the Lord Is Risen Today" (stanzas 1 and 5) (congregation standing).

"The Strife Is O'er" (stanzas 1, 2 and 3).

(To be sung by choirs only, congregation seated).

Commentator—Rev. Olin Clarke Jones, Wesley Methodist.

Organist—Herman Barnard, First Methodist.

ASCENSION

"Crown Him the Son of God" (stanzas 1, 2 and 4) (congregation seated).

PENTECOST

"Spirit of God, Descend Upon My Heart" (stanzas 1 and 4) (congregation seated).

TRINITY

"Holy, Holy, Holy" (stanzas 1, 2 and 4) (congregation standing).

Descant by Peter Christian Lutkin.

OFFERTORY—Rev. Wesley McKelvey, Fourth Street Methodist.

Organ, "O Sacred Head, Now Wounded," J. S. Bach—Maude Devore, Park Place Baptist.

Anthem, "Beautiful Saviour"—Christiansen.

Soloist—Frances Preslar, Advent Christian.

Director—Rev. LeRoy E. Wright, First Congregational.

Doxology (congregation standing and remain standing for closing hymn).

THE LIVING CHRIST

"All Hail the Power of Jesus' Name." **Descant** by David McK. Williams.

BENEDICTION

(congregation seated). "Farewell Anthem and Sevenfold Amen"—Lutkin.



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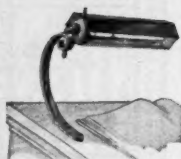


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They Say—What Say They? Let Them Say

For X-Pastors

In the April issue of *Church Management* the writer read with interest "Vacation Among Former Parishioners." Often we ministers fail to realize that when our churches give us vacations that they are given many times at quite an expense to our congregation because usually they pay us for the time we are on our vacation and also secure supplies during our absence and, of course, always give to the supply-minister a substantial honorarium. Our congregation does this in order for the pastor to really have a rest so that he may come back to his congregation refreshed and ready to render a more efficient service. Out of appreciation to our congregation, we should as ministers realize that we should spend our vacation in such a manner that it would be helpful to us in every way, and thus we would be able to render a better service upon our return.

It is well for a minister to realize too that when his ministry in a field has been completed that it would always be better for the present pastor if we would leave that work completely to him to carry on and wish him well in his work by refraining from "returning" as a former pastor. Then too it may not always be convenient for those people who loved us so dearly during our labors of love among them, to have us return with our family and impose upon their hospitality. "I don't know why other pastors passed up the opportunity, we were the only ones to return for the entire period." Frankly, I feel that those other pastors showed splendid judgment and taste.

As ministers we should strive to never make ourselves feel too important. Let us feel that when God has blessed us in a certain work and we leave that field, we shall always remember that former pastorate with the most tender affection and rejoice in the labors of the minister who succeeds us and do all we possibly can to encourage him in the work of the Master by feeling that he can do that work better by not returning to the field and constantly visiting among our former parishioners. Let him win the love of

his congregation by his daily ministry. It seems that one of the hardest lessons we have to learn in the ministry is not to have the over-desire to be popular.

I remember one minister who would frequently write to some of his younger and former parishioners, "Now, whenever you plan to get married, don't forget to let me know. I shall be so honored to have the privilege of officiating at your wedding. Years ago I had the privilege of baptizing you in infancy." Did that former minister ever stop to think how this made the present pastor feel? Ministers and ministers' wives should be very careful not to embarrass their successors.

I feel that the writer of the article "Vacation Among Former Parishioners" thoroughly enjoyed his vacation and was conscientious in his visits, and many people enjoyed having him and his family return, but I do not believe many ministers and their families could do this and prove a blessing to the Cause. I am wondering whether he returned to his work feeling refreshed for his pastorate and if this proved an investment for his congregation that was so gracious in giving him this vacation.

G. Babington Tomb
First Presbyterian Church
Opelousas, Louisiana

Cotrell and Leonard

GOWNS

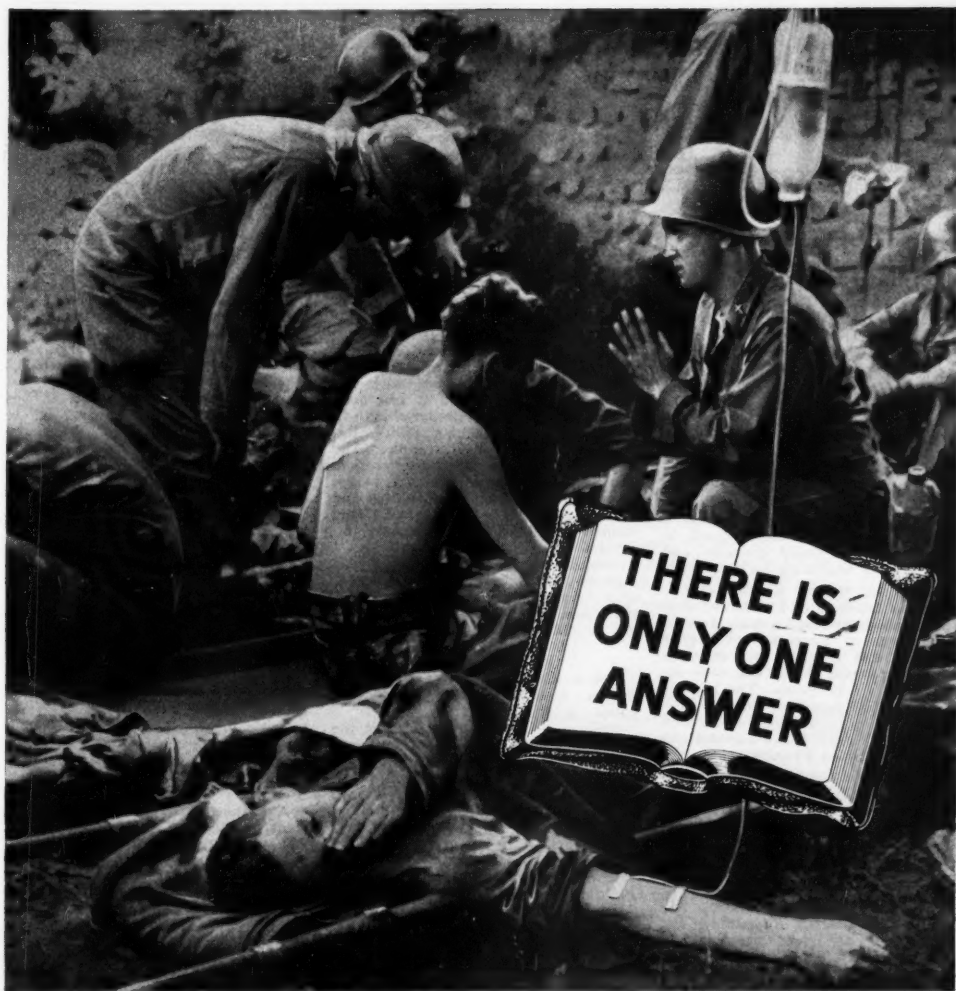
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God and Education

The Teaching of Religion in American Higher Education, edited by Christian Gauss. The Ronald Press Company. 158 pages, including index. \$2.75.

It is heartening to the reviewer to realize that this is the third book on the general subject of *Religion and Education* which he has reviewed in the past few months. Apparently the concern for this much neglected subject in our school and college curricula is growing. Apparently, too, the work of the National Council of Religion in Higher Education, the Edward W. Hazen Foundation, the American Council in Education and related councils and committees is beginning to bear fruit.

The present volume is intended primarily for teachers and administrative officials who have responsibility for the development of programs of higher education, and who are interested in the place religion should and does occupy in such a program. The book is the result of a committee appointed for this purpose by the National Council on Religion in Higher Education and the Edward W. Hazen Foundation.

Dr. Christian Gauss, dean emeritus of Princeton University, is the editor and coordinator of this symposium. He has also written the first article, entitled *Religion and Higher Education in America*. Other members of the committee who have contributed chapters are: Dr. Robert Ulich, professor of education, Harvard University; *The Meaning of Liberal Education*; Dr. Howard B. Jefferson, president of Clark University, *The Present Religious Situation in Higher Education*; Dr. Kenneth W. Morgan, chaplain of Colgate University, *The Teaching of Religion in Higher Education*; and Dr. J. Hillis Miller, president of the University of Florida, *Responsibility Not Immunity*.

The reviewer is impressed with this book. It is written without intolerance, and without petulant piety. Most of these men are not professionally "religious." They are men of deep culture and high ideals who feel that without a religious basis our contemporary culture is at loose ends. They realize, as many have long failed to realize, that the "tone" for our culture is set by the men and women who are turned out from our colleges and universities. These men and women, largely ignorant of the religious factors in life, are promoting the culture of secularism. Religion in our modern lives may not seem important, but we need to know it to survive.

Dr. Jefferson suggests that there is a threefold test of true liberal edu-

cation: Dedication to Truth, A Sense of Wonder and A Sense of Reverence. Obviously, only a religiously integrated program of higher education can fulfill this criterion.

Part of the blame in the exclusion of the teaching of religion from higher education in the past lies with the churches. All too often it has been taught by men poorly prepared both in knowledge and in teaching ability. Religion became a "snap" course. The trend now is in the opposite direction. Not only is there an increase in religious studies in our universities and colleges, but it is being taught by men trained and capable of this most important task.

Altogether this is a well-rounded book—an important book. Perhaps it will be a stepping stone on which theology, the queen of the sciences, will some day return to her throne.

G. R. J.

God in Education by Henry Pitt Van Dusen. Charles Scribner's Sons. 128 pages. \$2.00.

Perhaps the day was too dark, or the pounding of the rails too monotonous. Maybe it was some other bad influence. But whatever the cause this book on what should be a live subject seemed very heavy and pedantic. *God in Education* is surely an important subject. Church and state is a very live issue. There is an ever increasing interest in religion in public and private education. But there is not much inspiration here.

Dr. Van Dusen starts his study with a picture of the philosopher, Des Cartes, who shut himself up in a pot-bellied stove for an entire day so that he could be free from outside influence. According to the author, somehow or other, this experience gives the background for the strange dualism in the world today in which religion and education move in separate spheres.

My own guess is that the influences which moved Jefferson and Madison were much closer home than that. They saw the increasing influence of organized religion in the colonies and decided that they wanted little of ecclesiasticism. Madison thought that the moral safety of America might be assured by the multiplicity of religious sects. That was the basis of his philosophy.

Section five of this book on the Authentic American Tradition is a splendid example of a theologian discussing political economy. He uses the hackneyed illustrations such as exemption of the clergy from military duty and jury duty to argue that the founders of our nation did not believe in separation of church and state. Nobody questions that. The proponents of separa-

tion see the matter as an evolution. One of the contributions of our history has been the gradual emancipation of education from the church. It gained slowly in many parts of the country and in some of the states, even today, the priestly hand is laid upon the public school.

Of course the American fathers who shaped the federal constitution had no thought to legislating for the various states. One of our confusions is that of so many states with varying ideas on the relations of secular to religious education. This reviewer believed that some kind of weekday religious instruction offered the greatest possibility for religious training. The decision in the Champaign case which Dr. Van Dusen discusses at length seemed a death blow to this idea. Yet it is still going and growing and there are decisions of state courts (see recent New York decision) which would indicate there is room for this type of thing.

Religious influence in education is a mighty fine thing. But God help us to keep from any system where ecclesiasticism has a strangle hold on public schools.

W. H. L.

The Local Church

A Planned Program for the Church Year by Weldon Crossland. Abingdon-Cokesbury Press. 165 pages. \$2.00.

Better Church Leaders by George V. Moore. The Bethany Press. 127 pages. \$1.50.

Anyone who has been close to developments among churches in the past half century has observed a widespread conviction that the work of the local church must be planned and there must be a trained leadership, both lay and ministerial. These two splendid books belong in the stream of this growing conviction.

In *A Planned Program for the Church Year* the author proposes to present suggestions, sometimes quite specific for planning a year's program, particularly from September to June. It is designed to be helpful to leaders in small churches as well as those in large ones. He re-emphasizes the familiar slogan, "Plan your work and work your plan." Through definite, wise planning, it is the author's conviction that the vitality of the local church can be unified and strengthened, the interest and loyalty intensified, and the quality of Christian service enriched. Among the specific items dealt with are: major objectives, worship, the preaching program, church school and youth, lay leadership, evangelism, stewardship, the missionary program and inter-church cooperation. A lengthy appendix gives "A Specimen Church-

wide Planning Conference Program" which appears to be quite valuable.

In *Better Church Leaders* the qualifications, duties and functions of the various church officers are outlined along with some pointed suggestions on the implementing of these into an effective program. Attention is also given to the relation of the minister to the lay officers. Also the building needs are dealt with. Among the democratically organized churches, it is assumed that a considerable portion of the leadership responsibility will be in the hands of lay people. It becomes evident that the matter of discovering, enlisting, educating and training such leadership holds a place of first-rate importance in the total church program. "Church leaders love the church and they want to see its work prosper," says the author, and he has tried to help them direct their consecrated efforts into fruitful channels.

S. L.

Fellowship Evangelism Through Church Groups by Harry C. Munro. The Bethany Press. 159 pages. \$2.00.

The author of this volume has had a varied career as missionary, minister, editor and college teacher of religious education. At present he is the head of the Department of Religious Education at the Brite College of the Bible, Texas Christian University. Dr. Munro is the author of several volumes on the subject of religious education and church school administration. About a year ago this reviewer appraised his book, *Be Glad You Are a Protestant*, in these pages of *Church Management*.

This book is a manual of detailed direction, together with charts and other aids, for conducting a successful program of fellowship evangelism. It is in no sense intended as a substitute for the more comprehensive program of fellowship evangelism developed by the National Christian Teaching Mission. While this book can be used by ministers of churches cooperating in the community-wide, county-wide or city-wide program, it can also meet the needs of those churches which cannot carry out such a program.

The author suggests seven basic assumptions for the program. He defines very clearly what he means by fellowship evangelism. One of the most vital chapters in the book is entitled "Fellowship Cultivation." Here the author shows step by step how churchmen can build the spirit of Christ in an intelligent way.

The author adds in the appendix a self-rating scale and outline for the taking of a religious census. This volume will give new ideas and inspiration to clergy and interested laymen for the rebirth of Christian faith in their churches.

W. L. L.

Adventuring Into the Church by Lewis Albert Convis. Harper & Brothers. 186 pages. \$2.50.

To the pastor who is dissatisfied with his work in preparing young people for membership in the church, this book may bring a variety of responses. He will rejoice to learn that it can be done—that young people will attend a serious course of study for eight or nine months and be really prepared intel-

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THE ONE CHURCH is a timely and revealing book for every denominational leader—every local church pastor and officer—and every thoughtful reader who would see the Christian Church become a vital force in the twentieth century.

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tually and emotionally for Confirmation. Then the average pastor will begin to despair of conducting such a program himself and will start to bring out his alibis about lack of time and the parents not supporting the program. Then a few pastors will be moved to attempt to put into practice such a program as the author has carried out for a quarter of a century as a minister in four different Congregational churches.

While the method and material are given in detail in this book, the great appeal of this program is that it is not a cut and dried affair. The writer says that he changes emphases from year to year and develops the program by experience. More than a mere catechism or church membership manual, this program calls for a study of the whole place of man and religion in God's universe. The content can be adapted to fit into denominational aims or requirements. Any pastor who reads this book will be sure that the young people who have graduated from this program into the church are to be congratulated.

We may have some other program of training for Confirmation which seems to be fairly satisfactory, or we may be doing an admittedly poor job of it, but whatever our past program or experience may be in this matter we can profit from the study of the program outlined in this volume.

C. W. B.

The Pastor

The Christian Pastor by Wayne E. Oates. The Westminster Press. 171 pages. \$3.00.

This book, dealing with the work of the Christian pastor, presents the subject in two parts—(1) The Pastoral Task and (2) Pastoral Methods.

Familiarity with pastoral counseling, psychotherapy, the psychology of religion and related fields is indicated. Although sections of the book have a distinct academic slant, one finds the book quite readable. It is apparent that Dr. Oates draws on his own experiences as pastor and professor to highlight the volume with illustrative and practical helps.

In Part One the chapter on "The Personal Qualifications of the Pastor" is outstanding, and should be read by all ministers of the gospel. In Part Two "The Levels of Pastoral Care" have much to command the reader's attention. The Christian pastor will find here much of practical help.

The concluding chapter deals with the pastor as a member of a "Community Team," and emphasizes the "Ministry of Referral" or when and how one should put a person in touch with a specific type of worker who can render better service in a given situation than can the minister himself.

Appendix B deals with "Records of Pastoral Work," and Appendix C presents a systematic program of reading, listing books in the general field in the order in which they should be read to obtain maximum benefit.

F. J. C.

Set Apart for the Gospel by Clarence C. Stoughton. The Muhlenberg Press. 89 pages. \$1.00.

Five of the six chapters of this book comprise lectures given before groups

of pastors in five centers of the United Lutheran Church. They are the second series of lectures under the Knobel-Miller Foundation. The author is a layman and the stewardship secretary of the United Lutheran Church in America.

Emphasis is placed throughout on the uniqueness of the calling of the Christian minister which should control every relationship of his life. Five of such relationships are discussed.

Chapter Two is headed "Training That Never Ends." The minister must constantly grow, else he will die. To grow, he must read widely and deeply; he must engage in creative writing and thinking; and he must develop the aesthetic, emotional and spiritual sides of his life.

Chapter Three deals with the minister's relationship to education, including that of adults. The minister is challenged to make his influence felt in re-establishing God in our schools.

Chapter Four considers the pastor in community activities. Underlying principles are listed to guide him in deciding what groups he should affiliate with, and to what extent.

Chapter Five treats of the pastor as "A Citizen of the World." The Brotherhood of Man is impossible without the Fatherhood of God and that in turn is significant only because of God's redemptive grace in Christ.

Chapter Six, entitled "Speaking to Individual Lives," stresses the need for personal contacts, and while acknowledging the advantages of "office counselling" warns up to the opportunities of home visitation.

Throughout the book the theme of Chapter One is constantly reiterated—that the minister is "God's Unique Representative" and as such he should always reflect that high and holy calling.

In this day when so much of secularism prevails, ministers would do well to read a volume such as this.

F. J. S.

With Singleness of Heart by Gerald Kennedy. Harper & Brothers. 157 pages. \$2.00.

If the seminary students who heard these Slover Lectures at Southwestern University were moved half as much as was this reviewer in the reading of them, then a new and better generation of preachers will go out of that Texan school. For these are lectures on preaching that foreshadow the time when Bishop Kennedy of the Portland (Oregon) Methodist Area will be giving the Beecher Lectures.

Declaring that singleness of heart is pre-eminent for the Christian minister, Bishop Kennedy shows how this must be basic to the minister in seven fields, as critic, pastor, evangelist, revealer, repairer, saint, and leader. He does not try to be academic, pointing out the craft of the preacher or pastor or administrator. Instead, out of his own pastorates, and his observations as a bishop, plus a very wide background of reading and travel, he suggests the motives and actions that should be in the ministry today. All rest on this "singleness of heart."

Bishop Kennedy writes in such a "homely" fashion, to use the English meaning of that word. But how penetrating he can be with his insights. I rather think that this volume should be

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in the hands of lay leaders as well as ministers, because of its understanding of the Christian faith in its relationship to all life, not just clerical.

H. W. F.

A History of the Cure of Souls by John T. McNeill. Harper & Brothers. 371 pages. \$5.00.

Taking the old meaning of the word "cure," the author says that the cure of souls is "the sustaining and curative treatment of persons in those matters that reach beyond the requirements of the animal life." This is no new task, so that the author seeks to show to the

reader the historical perspective of such "cures," as well as presenting the first truly complete study of this subject. It is history, not philosophy, that interests McNeill.

It is encyclopedic, beginnings going back to the early Israelites as well as to philosophers, Hinduists, Buddhists, Confucianists and Moslem teachers. But the bulk of the volume concerns the various approaches through the Christian Church.

After a careful picture of the time of the Church Fathers, then the rise of the confessional and of the influence of the friars, he takes Lutheranism, the continental Reformed Churches, Anglicanism and various other denominational groups, including Roman Catholicism, and the Eastern Orthodox and Armenian Churches, pointing out the emphasis in each for the cure of souls.

His concluding chapter draws together the major emphases in each of the earlier chapters, and points out the significance and vast historical enterprise of the cure of souls. It is a splendid volume that well succeeds in its author's purpose.

H. W. F.

Reviewers in This Issue

Gerald R. Johnson, Westminster Presbyterian Church, Toledo, Ohio

William H. Leach, editor, *Church Management*

Stiles Leslie, Congregational Church, DeKalb, Illinois

William H. Ludlow, Muskingum College, New Concord, Ohio

C. W. Black, Methodist Church, Marietta, Ohio

F. John Carter, Baptist clergyman, Los Angeles, California

Harold Wiley Freer, Dover Congregational Church, Westlake, Ohio

Max A. Kapp, Theological School, St. Lawrence University, Canton, New York

Harriet-Louise H. Patterson, Chesterland, Ohio

The Expanding Church

Handbook of Denominations in the United States by Frank S. Mead. Abingdon-Cokesbury Press. 207 pages. \$2.75.

From the philosophical point of view this book is distressing reading. From the pragmatic observation post it is a very, very valuable document. Just

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to look at the list of 255 religious bodies functioning in the United States is a sad commentary on the Christian Church. "We are not divided; all one body we." We all sing it, yet in this up-to-date handbook of information we find that there are still in our nation nineteen Methodist denominations, twenty-two Lutheran, twenty-three Baptists, eighteen Brethren, thirteen Eastern Orthodox, and so on. About the only thing one can say to this picture is that, at least, religious folk believe in the freedom of religious worship in the U. S. A.

But from the pragmatic point of view you have here an authoritative work which gives the history, doctrine, organization and present status of each of these bodies together with current statistics.

Read it, pray for unity, but put the book on your shelf where it will assure you of statistical authority.

W. H. L.
World Faith in Action, edited by Charles T. Leber. Bobbs-Merrill Company. 345 pages. \$3.00.

Here is a book about the unified missionary enterprise of Protestant Christianity written in a mood of tense urgency and vibrant expectation. It does not plead for the ecumenical spirit, but rather points triumphantly to what that spirit has accomplished in Europe, in the Near East, in Africa, in India, in China, in Japan and in Latin America. Yet, the writers never for a moment stop to congratulate themselves or their fellow Protestants. With tragic earnestness, they give their eyewitness stories of the human need and the Christian opportunity that clamor for an extension of the ecumenical spirit.

Charles T. Leber, who edits this volume, has contributed a searching first chapter, "What Too Many People Don't Know." His rapid fire presentation of information reveals the growing consolidation of the church's outreach, and he rejoices to quote, "We have a unity we cannot define, but for which we thank God. Our practice is ahead of our theory." His thesis is: "Too many people don't know the true nature of the world Christian Church; its history; its ever-enlarging fellowship; its program and strategy; its power, endurance and invincibility; its ecumenical reality. Why?"

Eleven other writers contribute to this book, and their purpose is to shed light upon the Christian world mission and dispel the fog and haze which hang upon the American missionary consciousness about the task and the workers. Even those who think themselves reasonably well-informed will find that they are in debt to witnesses like Roswell P. Barnes, W. A. Visser 't Hooft, Glora M. Wysner, Emory Ross, Charles W. Ranson, Theodore F. Romig, Rajah B. Manikam, W. Stanley Rycroft, Frank Laubach and Norman Goodall. They reveal the church wrestling with Communism, wrestling with despair and cynicism, wrestling with indifference and misconceptions. Outstanding essays, this reviewer thinks, are by Emory Ross on Africa and Theodore Romig on China.

One query starts up, however, again and again. Are the other world religions so hopeless, so backward, so paralyzed that it is really safe to say

that they can furnish no rejuvenating power for the people who belong to those traditions? Must it be a labeled "Christian" world order that comes into being? Are there no universals in Islam or Buddhism that can be utilized in the great task of undergirding the spiritual life of the twentieth century? Emory Ross states flatly that Africa has more converted Christians than all the other mission areas combined. We have been many years in the Orient; our progress is slow. Does the resistance betoken a hidden vitality in the non-Christian faiths that we overlook or disparage? Floyd Ross, in his provocative book, *Addressed to Christians*, indicts Christian isolationism, and makes a plea for a new approach to the religious problem on a cooperative rather than a competitive level. His views, one suspects, would receive short shrift from the writers of *World Faith in Action*. The "neo" types of theology are intolerant of the claims advanced by non-Christian faiths, and they seem to deprecate the kind of inclusive appreciation fostered by a study of the history of religions.

Before we go much farther, some qualified person ought to tell us how Christians in the mission field view the ancient faiths in the ancient lands, and what plans they have for a cooperative rejuvenation of "all God's chillun."

M. A. K.

The Bible

A Fresh Approach to the New Testament by H. G. G. Herklots. Abingdon-Cokesbury Press. 176 pages. \$2.00.

An Englishman born in India, now vicar of Doncaster, England, Dr. Herklots emphasizes the word "approach" in this first of his several books to be printed here. He writes, "The key to the understanding of the New Testament documents is that they are the propagandist literature of a widespread and successful missionary movement." (Italics his.)

Hence, he describes the missionaries, the mission field, the message, rival faiths, and so on, pointing out how the letters were really to establish converts and to strengthen the new Christian communities. He gives the entire Epistle to the Philippians in a translation by the Bishop of Bristol.

After discussing hymns, creeds and catechisms, he shows the growth of the four gospels, for these after all came later than most of the epistles. All in all, it is an interesting approach, an emphasis that shows how the New Testament really was the answer to the need of a troubled world.

H. W. F.

St. Paul's Gospel by Ronald Knox. Sheed & Ward. 72 pages. \$1.75.

Writers of books may be classified into two categories. There are those who have written a book and then follow it with many saying what has more adequately and clearly been stated in the first one. The second group of writers always have something new to give the readers. Reviewers look forward with interest for books coming from this second category of writing. Monsignor Knox belongs definitely to this second group. As the translator of both the Old and the New Testa-

ments and a consecrated interpreter of Catholic doctrine, Dr. Knox presents in this small volume his views of St. Paul's teachings.

These chapters were preached in Westminster Cathedral on Sunday evenings during Lent of 1950. These five sermons give in a brief yet very thorough manner an exposition of St. Paul's teachings. The first chapter defines the Pauline approach to the gospel. The author next shows the relationship of Pauline teaching to the Old Testament. Then follows in the next chapter a discussion of Christ's divinity. Chapter four describes Christ's humanity. The last two chapters conclude with a study of the mystical body of Christ and St. Paul's views of the risen life of the Christian. The mystical body of Christ is the church. The risen life is the rebirth in Christ of the believer.

There is a richness and a profundity in Dr. Knox's exposition of St. Paul's teaching. It comes from his long preoccupation in the translating of the New Testament. There is a simplicity of expression which gives a clarity of thought not found in many studies of Pauline theology. Protestant Christians will find this little book a brief but thorough analysis of the Roman Catholic view of St. Paul.

W. L. L.

Render to God: A Study of the Tribute Passage by Spencer Kennard, Jr. Oxford University Press. 148 pages. \$3.00.

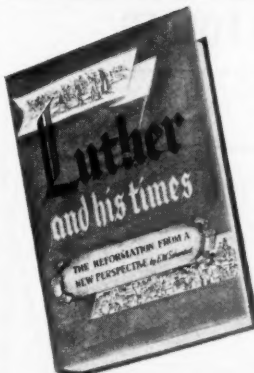
The author of this volume is a graduate of Princeton Theological Seminary. He did graduate work at Yale University and earned doctorates in both theology and in letters. After serving the American Baptist Foreign Mission Society in Japan, Dr. Kennard became a member of the faculty of West China University, where he taught in the seminary. During the past several years the author has devoted much of his time in studying early Christian beginnings. This volume is one fruit of his labors.

This book has an interesting thesis. Dr. Kennard believes that when Jesus said "Render unto Caesar" he meant just the reverse. Jesus took the position with those who "regarded payment of tribute to Caesar as disloyalty to God." The author insists that "the words of Jesus did not impose on his followers any obligation to pay tribute to Caesar." Jesus was talking not to his friends but to his enemies. He caught them with a denarius which marked them as tools of Rome. Consequently when Jesus answered the question he was saying to those critics of him: Go ahead pay your dues but you ought not to be carrying such a coin with you or submitting to such disloyal acts.

Upon what grounds does our author support such an interpretation? First, he believes that the Roman denarius was a rare coin in Palestine. The coin was minted only in the far west and used only by soldiers. Moreover, when the denarius is mentioned in other Palestinian narratives it does not mean denarius but Athenian drachma. The Jew would be offended by the images found on the coin. Hence, the author concludes that Jesus repudiated both Caesar and the tribute. Jesus exposed the hypocrisy of the nation's rulers,

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reaffirmed the resistance of Judaism to human sovereignty and strengthened his hold upon the multitudes.

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W. L. L.

Various Topics

A Journey With the Saints by Thomas S. Kepler. World Publishing Company. 152 pages. \$2.00.

The reader who glances through this book sees at a glance that it gives forty brief biographies of Christian saints. He will notice that as he goes over the names that most of these particular men are those with definitely mystical experience. From the early days come Cyprian and Augustine; from the middle ages, John of the Cross, Francis of Sales and Jacob Boehme; from the eighteenth century, John Wesley and John Frederick Oberlin; from the modern day, William Ellery Channing, George Matheson, Frank Laubach and Toyohiko Kagawa. This gives a good picture of the book.

But here is something the average reader might not get. These thumbnail sketches were prepared by Professor Kepler of Oberlin Graduate School of Theology as newspaper reading for the Lenten season. They appeared daily in the *Cleveland Plain Dealer*. It was a new venture in newspaper Lenten journalism and definitely marked a high point in reader interest. The reader, instead of reading the biographies critically, should appreciate the audience to whom they were addressed. Brevity, accuracy and reader interest were essential. These qualities this book has.

W. H. L.

Handbook for Ministers' Wives by Welthy Honsinger Fisher. Woman's Press. 136 pages. \$2.00.

There is always a market for another "how-to-do-it" book. This one purports to tell young wives who are novices and veterans of the manse who have shared the active pastorate with husbands how to be an effective minister's wife. Mrs. Fisher's advice will save the neophytes from pitfalls and heartaches, help the experienced ones to mend their ways—if it doesn't discourage them altogether! The chapters are written out of years of experience as a missionary in China and wife of Frederick Baker Fisher, Methodist bishop of Calcutta and besides, Mrs. Fisher is a most gifted woman who would have any situation well in hand, even that of being a successful minister's wife. Few of her sisters in the manse could claim her charm, grace and savoir-faire, but it might be fun to strive for them.

H.-L. H. P.

The Gospel in Slow Motion by Ronald Knox. Sheed & Ward. 182 pages. \$2.50.

This is the third of a series, *The Mass in Slow Motion* and *The Creed in Slow Motion*, being the others, in which Ronald Knox, famous Catholic

scholar and translator of the Bible, gives homilies first preached to a girls' school during the recent war years in Britain.

Not quite as fruitful as the other two, these little sermons on the Epistles and the Gospels follow the same pattern as the other volumes. Each is up-to-date, catching the girls' interests where they live, dealing with the humor and the difficulties of school life, as Ronald Knox tells quickly and pointedly the secret to be found in a passage of scripture. Through illustrations from the class room, the play fields, the lives of saints (usually little known ones, who come to life under his sympathetic treatment), these chapters make interesting reading that will stimulate Protestant chaplains as well as parish ministers.

Sometimes the author tries a little hard to be "cute," purposefully seeking laughter or giggles, but on the whole this is a splendid book of its kind. Knox must be a most pleasant person to have around.

Fire Upon the Earth by Norman F. Langford. Westminster Press. 207 pages. \$2.00.

This is a story of the Christian Church written for seniors and young people, another of the fine texts of the new Presbyterian curriculum. Not quite as long, and perhaps not quite as serviceable as Bainton's similar volume of some years ago, *The Church of Our Fathers*, for reference, this is a powerful narrative, capturing the idealism of youth. Many oldsters, too, will turn to it and find it most stimulating.

Taking the church from the death of Jesus even into present-day Russia and Germany, Langford gives much care in apportioning events, a difficult thing to do so as to get the "whole" story in so small a volume. But it should very well serve its major purpose as a text for study that will stimulate the interested reader into further study.

Langford, a young Canadian, is now on the staff of the Presbyterian education board, and author of *The King Nobody Wanted*. This volume is illustrated with splendid line drawings by John Lear.

The Work and Words of Jesus by Archibald M. Hunter. The Westminster Press. 196 pages. \$2.50.

The author is professor of Biblical Criticism at Aberdeen University. He has previously written two other excellent books, *The Message of the New Testament* and *Introducing the New Testament*. The principal phases of Jesus' life, his chief teachings and his most important acts are briefly outlined in the light of non-critical and critical scholarship. This book outlines and evaluates the results of recent critical scholarship and Biblical research.

Dr. Hunter has accomplished his practical purpose by writing a work suitable for those who want to keep abreast to the findings and results of modern Biblical scholarship. Read and reread this interesting book. It can be easily read in a day. If you want to know what positive contributions modern scholarship has made to a better understanding of Jesus, his life, words, deeds, be sure to buy this book.

H. D. H.

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NEW PRODUCTS DEPARTMENT

"Church Management" will be glad to send information concerning any item listed herewith. Address the magazine and mention the number of the new product which interests you.

A CIRCUS FOR THE KIDDIES

Here is an inexpensive novelty which will be enjoyed by the children in the manse and will prove useful in the kindergarten of the church. It is a forty-



one piece circus with all of the trimmings, known as the Big Top. Trapeze artists, clowns, tight-wire performers, animals and cages can be displayed. Twenty-five plastic figures in exact detail may be assembled under the Big Top. The price is only one dollar. If interested ask for more information on New Product No. 9511.

NEW SLIDE AND FILMSTRIP PROJECTOR

A newcomer to the church field with a complete line of slide and filmstrip projectors is the Three Dimension Company which recently displayed its models in the Hotel Sherman, Chicago. In-



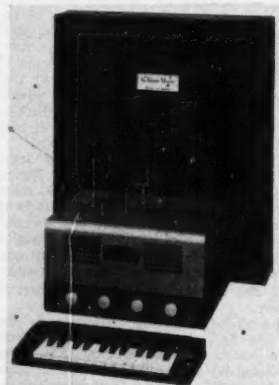
cluded are projectors for various purposes and at varying prices.

Shown in the picture is the model DSC and BSC. The DSC is cooled with

a blower so it is equipped with a 300-watt lamp. The BSC is convector cooled and uses a 200-watt lamp. The DSC sells for \$79.50; the BSC, \$66.50. The manufacturer claims for these projectors new standards of brilliancy, ease of operation and protection of the film. If interested ask for more information on New Product No. 9512.

CHIMEATRON MAKES A BOW

Here is a new type of chime and amplifier for churches interested, as most will be. It is an instrument which makes chime effects available either



inside the building or through the tower at a modest price. It is usually played from the organ console. The range covered is two full chromatic octaves from G, below middle C, upwards for twenty-five notes.

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(Turn to page 69)

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(From page 68)

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TRADE NEWS

Life of Jesus to Be Filmed in Color

The life of Jesus will be filmed for the first time in episodic form, according to an announcement by James K. Friedrich, president of Cathedral Films. The production, which is now under way, will cost a half million dollars and will consist of twelve episodes. The film will be in color and will take three years to produce. The film, which is being made with television in mind, is based on the book by John Evans, religious editor of the Chicago Tribune, entitled *I Beheld His Glory*.

Opaque Projection Practices

A new publication, *Opaque Projection Practices*, makes its bow this month under the sponsorship of the Charles Beseler Company of Newark, New Jersey, the world's largest manufacturer of opaque projectors. The new publication will serve as a medium of exchange of ideas among workers with this form of visual aids. It will be a full-sized, four-page paper which will be sent free to anyone requesting it. Write editor, *Opaque Projection Practices*, Charles Beseler Company, 60 Badger Avenue, Newark, New Jersey.

WHEN YOUR HOSPITAL NEEDS FUNDS

A new brochure, *When Your Hospital Needs Funds*, has been published by Lawson Associates, fund-raising counsel, of Rockville Centre, New York. The twenty-four-page booklet explains the basic emotions to which a hospital can appeal in raising funds from the public and describes in detail the preparations such institutions should make before undertaking a campaign. It also indicates what a professional campaign director does when he directs a drive. The publication is profusely illustrated throughout and is available without cost to those who write Lawson Associates.

MASSACHUSETTS COUNCIL OF CHURCHES LAUNCHES DRIVE-IN SERVICES

Boston—A Roman Catholic owner donated the facilities of his outdoor theatre here to the Massachusetts Council of Churches for the first drive-in service to be held in this state.

About 350 families, dressed in summer sportswear, sat in their cars while Dr. Ernest L. Mills, pastor of Parkman Street Methodist church here, preached a sermon and two other Protestant clergymen assisted him in the service.

Manuel Lima, owner of the theater, said it would be available without charge for services during the rest of the summer.—RNS

Helps for Christian Family Life

By Franklin J. Hinkamp*

The church and the home are generators of moral and spiritual values. They must work together. Christian homes do not just happen. They must be planned for, worked for, sometimes sacrificed for. The home needs the church, just as the church needs the home. Family participation here is absolutely essential on nothing less than a family level. The church has many varied activities; share in those that help your family toward achieving Christian family life. Begin with worship, continue with the Christian projects, curtail your activities only at the fringes of the church program where Christian ideals blend off into the common culture. Make the central things a must in your family life.

Aids to Family Worship

Christian family life will be best assured when the standard for your family life is consistently held in view. To do this best, we must supplement church life by a program of family worship of Christian ideals. But how? No blanket rule will help all. For some grace at meals, together with Bible readings serves this purpose. A vast amount of devotional literature indicates many are helped by this method. (You can obtain "The Upper Room" regularly in our church.) We list a few ways others may find stimulating.

1. **A Family Worship Center:** Made a family project, studying purposes, types, and materials, then created; may be helpful for many.

2. **Religious Literature:** A home filled with nothing but secular literature tends to demonstrate its primary interest is secular. Books, magazines, of a religious character are an imperative necessity if the home is to keep fresh the daily relationship between time and eternity, between our family and the Family of God. If you need help here in the selection of the books and magazines that will be most helpful the church will gladly help anyone.

3. **Religious Art:** The finest art is religious. You can have examples of the best in your home, as easily as you now afford some items of doubtful value in the purpose of building a Christian family life.

4. **Religious Music:** Hymns are great confessions of the faith, flowing from hearts filled with what we all desire in Christian family life. Study them for their great thoughts as well as their music. In many a crisis in life men have found a hymn kept them strong when all else failed. Enrich your family life this way.

5. **Bible Reading:** All Christian principles come from this source, do not

*Minister, Reformed Church, Poughkeepsie, New York. Taken from a letter sent by Mr. Hinkamp to members of his congregation.

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seek aid for Christian family life from secondary sources when the primary source is right at your elbow. The church will gladly help you grade your Bible reading so your individual family needs can best be met.

6. Prayers: These may be the beautiful liturgical prayers found in books, but at best, the humble utterance of our heart seeking God with our own stumbling words. A word of Grace at meals is certainly not too much to indicate we are not animals. A prayer at the close of the day will do much to give us rest. Do not hesitate to use prayer in family emergencies. Nor fail to ask the minister to come to pray.

At Home on Sunday

You might use this proverb as a guide for Sunday conduct. "Never do anything so bad on Monday that you wouldn't do it on Sunday, and never do anything so stupid on Sunday that you wouldn't do it on Monday."

Perhaps some of the following brief suggestions may be helpful to those who take seriously the commandment "Remember the Sabbath Day to Keep it Holy."

1. "Sunday Best," let it apply to more than clothes. A drawer or shelf with things reserved for "Sunday Best" will make it a day to look forward to with anticipation. "Sunday Best" playthings, books, a Sunday box or the like will mark the direction this suggestion might take.

2. "Scrapbook Sunday" once in a while, will take care of the accumulated clippings and pictures, cartoons, poems, jokes, which can then be passed on to the sick, or to various institutions and agencies where they will be greatly appreciated.

3. Sunday Hiking as a family afford fine opportunity to enjoy Nature, and Nature's God. Birds, trees, rocks, plants, wild-life studied will repay the effort in joy and better health. Try breathing the air of the woods instead of gasoline fumes, and see if the whole family does not have a better start for the week.

4. Excursions in great books, pictures, or any other cultural field where companionship of others adds most when the others are members of the family.

5. Sunday letters. Some of the greatest people have never been far from home but correspondence with the whole world has made them great-minded. Here is a Christian service of a high order that everyone can practice, letters of cheer, congratulation, sympathy, or friendliness are never sent or received too often.

6. Bible Study, through fine stories, or through dramatizing Bible stories, Bible games.

7. Imaginary excursions, through study of maps, history, adventure stories, travelogs, and the like.

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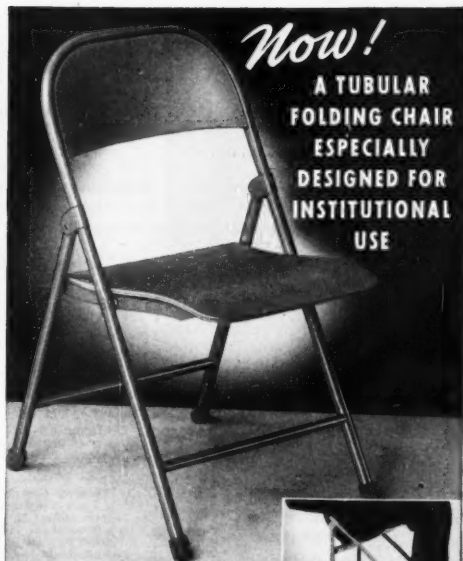


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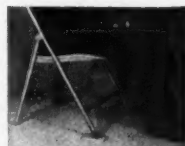
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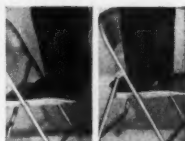
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Index for Volume XXVII

October 1950, Through September, 1951

Key to Index

The issues from October through September make up a single volume. Each issue carries a number. This is the key to the index. Where the reference is 2-13 it means that the article will be found on page 13 of the November issue. The numerical number of the issues is shown below.

Index by Author and Title

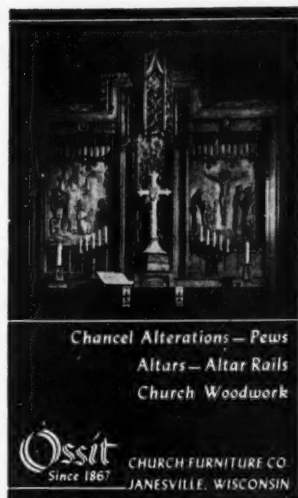
Date of Issue	No.	Date of Issue	No.	Date of Issue	No.
October	1	February	5	May	8
November	2	March	6	June	9
December	3	April	7	July	10
January	4			September	11

Author and Title	No.—Page	Author and Title	No.—Page	Author and Title	No.—Page
A		I		J	
Aanotots, Theresa	9-10	Impressions	6-17	Jackson, C. E. (Stoney)	1-60
"Go, Shine for Me"		Annual Meetings Made Interesting	10-16	I Saw This Happen	
B		Cleveland, Philip Jerome	2-41	Johnson, Theodore N.	3-28
Baharian, Bedros	8-24	The Presentation of Gifts (Sermon)	2-41	She Sang in the Night	
Our Electronic Church	8-24	Christ of the Shell-Shot Hills	4-9	Jones, Mrs. John Paul	5-58
Prayer Changes People (Sermon)	1-52	The Seven Scourges of the Rural Church	4-10	Sickness and Sunshine	
Ballard, Frank H.	2-9	Is There a Rural Problem?	9-23	K	
We Are a Colony of Heaven	2-9	Conover, Elbert M.	1-16	Kamenz, Harold	5-17
The Unity of the Human Race (Sermon)	6-20	A Tour of the Columbus Exhibit	6-50	Keech, Finley	6-48
The Chief Seats in the Synagogue	9-9	Avoid This Mother's Room Idea	6-50	Kester, E. E.	7-11
Bangham, Mary Dickerson, and Fowler, Amelia Howell	2-72	The Day Before Christmas (Sermon)	2-34	What I Have Learned About Cooperative Advertising	
A Service of Song for Church and School	9-12	Cope, C. Wesley	2-24	Kenna, James Brett	8-36
Barbour, William H.	11-53	The Christmas Call to Service	2-24	Kiely, Martha Melster	11-41
Fleming H. Revell	3-52; 5-65; 6-42; 7-65; 8-65; 9-50; 10-84	Conrad, Leslie, Jr.	2-18	Entertaining—Family Style	
Through the Publisher's Door	3-52; 5-65; 6-42; 7-65; 8-65; 9-50; 10-84	Mass Marriages in Jamaica	2-18	L	
Barker, Paul	7-36	Cunningham, Phelps	1-9	Lantz, John Edward	1-26
Mysterious Things in the Bible	7-36	Before the Architect Starts	1-9	Spiritual Appeals for Preaching	
Belden, Albert D.	1-82; 4-46; 7-50; 10-114	D		Leach, Ebbel K.	10-86
Religion in the British Isles	1-82; 4-46; 7-50; 10-114	Dana, Ellis H.	5-54	Leach, William H.	3-11
Messages of the Great Novelists—		Pastors as Counselors	5-54	What's Happening in Calvary Church?	3-11
George Bernard Shaw	4-18	Doloff, Eugene Dinsmore	5-9	I Wanted to Make a Lot of Money	6-15
Herbert George Wells	6-32	Prejudice: Its Character and Cure	5-9	Getting What You Need in Audio-Visual Aids	8-11
Sir Philip Gibbs	6-32	Dox, James Edward	4-13	Operation Accreditation	9-42
Arnold Bennett	7-12	S. B. D. on Sunday Nights	3-17; 4-13	Lee, Margaret McCord	4-30
George Meredith	9-26	The United Canvass Came to Town	10-22	So You Are Going to Be a Chairman!	4-30
A. S. M. Hutchinson	11-15	Dunham, Charles L.	4-53	Lefevre, Kamel	11-9
Bennett, James F.	8-18	Medical Applications of Atomic Energy	4-53	The Story of the Bella	9-15
Tapo Records Grow Up	8-18	E		The In-Between Church	
Bergman, George E.	3-49	Ebersole, Marion C.	5-30	Lockett, Annie Hoge	7-27
Easter in Work Clothes	3-49	A Candle Lighting Service for Young People	5-30	"The Best Church Library in the Country"	
Minister and Congregation Build Church	3-24	Enaurian, Ernest K.	2-15	Low, Arnold H.	4-26
Church Pageant Highlights Mortgage Burning	4-57	Silent Night, Holy Night	2-15	Lundy, George E.	3-35
Bishop, John	1-38	Engel, Mrs. Joyce	3-37; 4-39; 5-38; 6-42; 7-48; 8-46; 9-33; 11-41	Will a War Affect Church Fund Raising?	
The Ministry of Encouragement (Sermon)	1-38	The Profile of a Hymn	2-52	M	
The Minister's Personal Life	7-9	F		Macarney, Clarence E.	4-34
Bisping, Adolph H.	3-59	Forbes, Helen	6-42	MacLennan, David A.	1-46
The Open Door	3-59	Gardens of Prayer	6-42		
Blanchard, H. D.	1-34	Forman, Dennis W.	2-68		
The Church, the Architect and the Organ	1-34	Systematic Pastoral Calling	4-42		
Bolger, Lewis T.	10-20	Hospital Calling	4-42		
Efficiency on Operation	10-20	Forsaw, William	6-9		
Branch, Charles H.	5-13	The Life and Character of Johann Sebastian Bach	6-9		
Cartoons Fought in the Protestant Reformation	5-13	What the Music of the Church Means to Me	11-11		
Breig, Jean H.	7-38	Freer, Harold Wiley	6-24		
Three Verses	1-20	Devotional Books for Ministers	7-39		
Brooks, James R.	1-20	Folk Dancing in Fun	4-32		
The Care of Church Floors	1-20	Furnishings for the "Fainting" Room	4-32		
Brooks, W. W.	1-42	Furst, Philip	4-24		
Watch Your Church Plumbing	1-42	Sermons From Hymn Studies	4-24		
Brown, Norma C.	3-39	G			
Christmas Again (Poem)	3-39	Glover, George	6-54		
Bryan, Clyde C.	3-13	Sermon Titles Are Important	6-54		
Steps in the Purchase of a Pipe Organ	3-13	Green, John F. C.	3-26		
Use Them—Don't Show Them	3-13	Excerpts From My German Mail	3-26		
Idea for Today	3-28	Groetsma, Frederic	4-49		
Burkhart, Roy A.	8-50	The Sermon and How It Grew	4-49		
Calm at the Heart of the Storm	8-50	Guy, Willard A.	9-51		
C		The Validity of Christian Experience	9-51		
Cannon, Ross	10-28	H			
Records Do Not Work Themselves	10-28	Haag, Frederick H.	3-28		
Carr, Harold F.	3-49; 5-42	What Do the Candles Say? (A Sermon of Lights)	3-28		
The Boots of Preaching	3-49; 5-42	Hahn, Mildred B.	10-19		
Cashman, Robert	3-15	Make This a Pageant Year	10-19		
Dynamic Churchmanship	3-15	Hainsworth, William	11-14		
Public Relations Is the Sum Total of All		The Cracker-Barrel Forum	11-14		

Author and Title	No.—Page
Mahle, C. C. Stewardship Comes Home.....	3—43
McCartney, Albert M. Ministries and Physicians Work Together.....	9—13
McClroy, Paul Simpson Your Church Year.....	5—23
McGarrah, Albert F. This Church Plans a Fifty Per Cent Increase.....	1—80
McKeahan, Hobart D. Productive Pastures, 1—65; 2—46; 3—64; 4—26; 5—36; 6—34; 7—58; 8—36; 9—32; 11—32	
McKewley, John W. Lestathi Through Suffering (Sermon).....	5—46
Melster, John W. "Tops in Church Records".....	3—19; 10—26
Morgan, J. Edmund Manila Folder Serves This Church.....	10—26
Morgan, J. Edmund Prayer for the Month.....	11—23
Muir, C. Marshall The Art of Stopping.....	11—44
Muir, C. Marshall A Study in Church Attendance.....	11—22
Mull, Lloyd W. Flower Sunday Festival.....	5—55
N	
Newell, William A. 15 Ways to Pop Up Your Church News- paper.....	6—13
Nygard, Norman E. Cast-Iron Budgets.....	10—24
O	
Observer You Can Have an Adult Bible Class.....	6—18
Olson, Emerald L. How to Build Up Club Attendance.....	7—30
P	
Palmer, Mary Leigh A Thank Three, God, for My Mother!.....	7—44
Peak, J. Francis F. The Greatest Thing in the World.....	3—23
Porkess, William Pricer of Years—Qualitatively.....	2—31
Pray, Ruth A. A Friendship Fund.....	9—59
R	
Rankin, Walton W. Review of Religion, 1950-1951.....	19—13
Rarick, W. Carl An Outline of Local Church Evangelism.....	1—84
Ratcliffe, Margaret Compensating Vacation.....	7—48
Rees-Tyler, S. Dollars From Sense and Nonsense.....	8—46
Rice, Earl Little Mr. Can-I-Have.....	4—36
Rice, Earl God, Tears and People.....	6—30
Riney, Earl Sermon Short Sermons, 1—3; 2—3; 3—3; 4—3; 5—3; 6—3; 7—3; 8—3; 9—3; 10—3; 11—3	
Robbins, Bernice H. Housekeeping Can Be Exciting.....	1—54
Roberts, Millard G. How to Get an Attendance in the Sum- mer Months: Four Basic Rules.....	5—74
Robison, Leon R. The Fish and Fishers of Men (Sermon).....	3—70
Roeder, Leopold Internal Control of Church Money.....	4—22
Rogers, Charles F. The Menace of Alcohol.....	11—24
S	
Sandmeyer, John H. May God Bless to Us the Reading of His Word.....	1—50
Saunders, Mary Ellen and J. R. We Could Do That.....	5—15
Schoel Religious Remarkables, 4—28; 8—52; 9—27; 10—47	
Schmidt, John Tape Recorder Carried Great Hour of Sharing.....	10—23
Scrivener, Felix We Are Still Brothers.....	11—49
Shannon The Face on the Five-Dollar Note.....	4—20
Shannon What the Audio-Visual Program Has Done for Es.....	8—26
Skea, B. William C. The Third Party.....	9—47
Smith, Douglas A. The Serenity of God (Sermon).....	5—32
Smith, Fred Theological Sermons for Children 6—57	
Smith, Fred The Friendly Eye of Greatness.....	7—26
Smith, Pearce A. Tape Recorder to List Visitors.....	10—27
Sneed, J. Richard How to Worry Successfully.....	9—32
Sneed, J. Richard How to Have a Mature Mind.....	11—31
Squires, L. S. A Bush Wedding in Jamaica.....	9—20
Stark, Walter H. Clergy Medical Fellowship.....	2—12
Street, Arthur L. H.	

Author and Title	No.—Page
Segregation of Races in Churches.....	1—49
Minister's Authority in Business Mat- ters.....	2—32
Nature of Title to Church Property.....	6—58
Validity of Church Building Insurance.....	7—34
Stunk, Orlo E. What the County Editor Expected of the Preacher.....	9—18
Swann, George What Do We Lack (A Guest Editorial).....	6—8
T	
Tate, Joe Tom Installation Communion Service for Church Officers.....	5—44
Thaden, Irma Belle Count Your Blessings.....	3—57
Thomas, Milton Vacation Among Former Parishioners.....	7—71
Travis, Howard E. Adapting Your Building for Audio- Visuals.....	8—9
Travis, Byron W. The Laying of the Cornerstone.....	1—63
Living Nativity Attracts 50,000.....	2—11
V	
Voss, Charles H. Three Verses.....	2—14
W	
Wagner, Charles Our Complex Life.....	5—24
Wahmann, Arthur A. Going Into Business With God (Ser- mon).....	7—32
Walt, Kenneth H. It's All Right Now (Sermon).....	7—43
Waldrup, Earl The Purpose of Visual Aids in the Church.....	8—26
Wall, Alvin D. Using Visual Aids Build Mid-Week Service.....	8—15
Warner, Thomas H. Biographical Sermons, 1—70; 2—70; 3—62; 4—45; 5—59; 6—53; 7—46; 8—42; 9—41; 10—46.....	4—61
Ministerial Ordinances, 1—6; 2—6; 3—6; 4—6; 5—6; 6—6; 7—6; 8—6; 9—6; 11—6 A Sermon Calendar for the Year.....	10—36
Watkins, David L. In His Footsteps.....	5—11
Wells, Lewis G. Is Your Church Seeking a Building Fund?.....	1—13
Wells, Elan G. How to Get an Attendance in the Sum- mer Months.....	5—74
Williams, H. L. The Window Over the Kitchen Sink.....	3—32
Who Might Have Been a Church Sexton.....	5—16
Some Hints to Advance Backwards.....	7—24
Uncle Doc: Pastoral Counselor.....	8—38
Recipe for a Shot-Gun Wedding.....	11—54
Wilson, Francis C. Creative Children's Sermons.....	5—30
Wirth, Fred H. The Parable of the Ushers.....	6—80
Wise, T. Newton Some Friendly Helps for Church Treas- urers.....	8—72
Womeldorf, John Signs of the Times.....	8—13

Y	
Yelderman, Robert R.	
Yithers Plus	3— 9
Index by Title	
Title	No.—Page
A	
Adult Bible Class, You Can Have an.....	6— 18
Advertisers' Index	10— 118
After Thirty Years—Qualitatively.....	2— 31
Air Cruise to Holy Land.....	7— 83; 8— 78
Alcohol, The Menace of.....	11— 24
Annual Budget, Visualize the.....	6— 14
Annual Meetings Made Interesting.....	10— 16
Architect Starts, Before the.....	1— 9
Attendance in the Summer Months, How	
to Get an.....	5— 74
Atomic Energy, Medicine Applications.....	4— 53
Audio-Visuals, Adapting Your Building for	
Audio-Visual Aids Build Mid-Week Serv-	
ice.....	8— 15
Audio-Visuals, Getting What You	
Need in.....	8— 11
Audio-Visual Aids, Make an Inventory of	
Audio-Visual Program Has Done for Us,	
What the.....	8— 26
Avoid Scarce Materials.....	7— 21
B	
Back, The Life and Character of Johann	
Bach on.....	6— 9
Before and After Views (Trinity, Ky.....	



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Title	No.—Page
41, 44: 7-47, 66, 70; 8-20, 49; 9-16, 18, 24, 31, 56; 10-23, 30, 32	
Worldwide Bible Reading.....	2-10
Worry Successfully, How to.....	9-32
Y	
Yours for the Asking.....	8-79
Youth Took Over the Church.....	3-31

Index of Books Reviewed

Author, Title and Publisher	No.—Page
A	
Akhilnanda, Swami—Hindu View of Christ. (Philosophical Library).....	5-60
Allen, Charles E.—Roads to Radiant Living. (Fleming H. Revell Company).....	10-82
Applegarth, Margaret T.—Right Here, Right Now. (Harper & Brothers).....	3-55
Ashe, Mrs. S. H.—Reading the Bible at Home. (John Knox Press).....	4-65
Audio-Visual Resource Guide for Use in Religious Education. (Division of Christian Education, National Council of Churches).....	6-70
Audio-Visuals in the Church, Using. (Division of Christian Education, National Council of Churches).....	6-70
B	
Balnton, Roland—Here I Stand: A Life of Martin Luther. (Abingdon-Cokesbury Press).....	2-62
Baird, Janet—The Harvest Years. (Doubleday & Company).....	8-64
Baker, A. E.—William Temple's Teaching. (The Westminster Press).....	4-45
Barclay, Wade Crawford—Early American Methodism, Volume I, 1769-1844. (Board of Missions and Church Extension of the Methodist Church).....	3-52
Barr, Gladys H.—Men in Armour. (Abingdon-Cokesbury Press).....	4-65
Beck, John S.; Harris, Irving; Shoemaker, Samuel S. (editors)—Creating Christian Cells. (The Evangel).....	6-67
Bellinger, Alfred B.—Religious Perspectives of College Teaching in the Classics. (The Edward W. Hazen Foundation).....	7-53
Berkhof, Louis—Principles of Biblical Interpretation. (Baker Book House).....	7-52
Blackwood, Carolyn P.—The Minister's Wife. (The Westminster Press).....	8-62
Boreham, F. W.—A Casket of Cameos. (The Judson Press).....	1-76
Bosley, Harold A.—A Firm Faith for Today. (Harper & Brothers).....	4-61
Bowman, Clarice—Restoring Worship. (Abingdon-Cokesbury Press).....	8-60
Boulding, K. E.—Religious Perspectives of College Teaching in Economics. (The Edward W. Hazen Foundation).....	7-53
Breck, Flora E.—Church School Chats for Primary Teachers. (W. A. Wilde Company).....	7-55
Brougher, James Whitcomb—Life and Laughter. (The Judson Press).....	4-67
Burkhart, Roy A.—The Secret of Life. (Harper & Brothers).....	4-61
Burns, Jabez—Five Hundred Sketches and Skeletons of Sermons. (Kregel Publications).....	2-46
Burns, Abraham—Laws Concerning Religion in the United States. (Oceana Publications).....	7-57
Buttrick, George A.—So We Believe, So We Pray. (Abingdon-Cokesbury Press).....	7-52
C	
Caltr, G. B.—The Truth of the Gospel, Part III. (Oxford University Press).....	3-53
Calvin, John—Instruction in Faith. (Westminster Press).....	4-62
Cannon, William R.—The Redeemer. (Abingdon-Cokesbury Press).....	10-80
Chamberlin, William—America's Second Crusade. (Henry Regnery Company).....	7-56
Chappell, Cloris G.—Anointed to Preach. (Abingdon-Cokesbury Press).....	6-60
Chaturvedi, Bhairadas, and Sykes, M. Jorie—Charles Freer Andrews. (Harper & Brothers).....	7-56
Chilton, Charles G. E.—Satisfaction From the Scriptures. (W. A. Wilde Company).....	7-52
Church, Virginia—The Adventure of Finding God. (Abingdon-Cokesbury Press).....	4-64
Clark, Elmer T.—The Small Secs in America. (Abingdon-Cokesbury Press).....	2-67
Clark, Thomas Curtis (Ed.)—Today Is Mine. (Harper & Brothers).....	4-63
Cohn, Joseph Hoffman—I Have Loved Jacob. (American Board of Missions to the Jews, Inc.).....	3-56
Collier, Joseph M.—Saint Augustine—The Greatness of the Soul and the Teacher. (The Newman Press).....	1-75

Author, Title and Publisher	No.—Page
Convis, Lewis Albert—Adventuring Into the Church. (Harper & Brothers).....	11-61
Cowan, Arthur A.—Bright Is the Shaken Torch. (Charles Scribner's Sons).....	4-67
Crossland, Weldon—A Planned Program for the Church. (Abingdon-Cokesbury Press).....	11-60
D	
deLubac, Henri—The Drama of Atheistic Humanism. (Sheed & Ward).....	7-55
deVore, Nicholas—New Frontiers of Psychology. (Philosophical Library).....	9-49
Dewar, Lindsay—An Outline of New Testament Ethics. (Westminster Press).....	6-65
Dodd, C. H.—The Apostolic Preaching and Its Developments. (Harper & Brothers).....	2-65
Dodd, C. H.—About the Gospels. (Cambridge University Press).....	7-52
Dun, Angus—Prospecting for a United Church. (Harper & Brothers).....	1-72
E	
Ebersole, Luke—Church Lobbying in the Nation's Capital. (The Macmillan Company).....	6-64
Eddy, Sherwood—You Will Survive After Death. (Rinehart & Company).....	5-69
Edman, V. Raymond—Finney Lives On. (Fleming H. Revell Company).....	9-45
Educator's Guide to Free Slidefilms. (Educator's Progress Service).....	6-71
Elbin, Paul N.—Fifty Devotional Services. (Fleming H. Revell Company).....	5-70
Eldersveld, Peter H.—That To May Believe. (W. B. Eerdmans Publishing Company).....	5-67
Ellingsen, Harold E. J.—Homiletic Thesaurus on the Gospels: Matthew. (Baker Book House).....	4-66
Erdman, Charles E.—The Book of Genesis. (Fleming H. Revell Company).....	4-65
F	
Fairchild, Hoile N.—Religious Perspectives of College Teaching in English Literature. (The Edward W. Hazen Foundation).....	7-53
Fathers of the Church, Volume 7. (Fathers of the Church, Inc.).....	3-63
Fisher, Welthy Honsinger—Handbook for Ministers' Wives. (Woman's Press).....	11-66
Flak, Margaret Palmer—The Art of the Rhythmic Choir. (Harper & Brothers).....	6-70
Fitch, Robert Elliot—The Kingdom Without End. (Charles Scribner's Sons).....	9-46
Fleming, Sanford—Living Portraits of Jesus. (Judson Press).....	6-66
Friz, Karl—Die Stimme Der Ostkirche. (Kv. Verlagswerk).....	5-69
G	
Garrett, Constance—Growth in Prayer. (The Macmillan Company).....	6-67
Gauss, Christian—The Teaching and Religion in American Higher Education. (The Ronald Press Company).....	11-60
Gebhard, Anna Laura—Paragon Doorway. (Abingdon-Cokesbury Press).....	8-62
Gerber, Samuel R.—Alcohol and Accidents. (School and College Service).....	5-68
Goodspeed, Edgar J.—Life of Jesus. (Harper & Brothers).....	5-61
Greene, Theodore M.—Religious Perspectives of College Teaching in Philosophy. (The Edward W. Hazen Foundation).....	7-53
Gwynne, J. Harold—Six New Christmas Candlelight Carol Services. (Author).....	1-89
H	
Hamlin, Howard E.—Alcohol Talks to Youth. (School and College Service).....	5-68
Harbin, E. O.—Gay Parties for All Occasions. (Abingdon-Cokesbury Press).....	7-56
Harbison, E. H.—Religious Perspectives of College Teaching in History. (The Edward W. Hazen Foundation).....	7-53
Harkness, Georgia—Through Christ Our Lord. (Abingdon-Cokesbury Press).....	4-63
Harner, Nevill C.—I Believe. (The Christian Education Press).....	2-66
Harner, Nevill C.—About Myself. (Christian Education Press).....	2-66
Hay, Clyde Leonard—The Bible Spot in American Education. (The Macmillan Company).....	2-60
Heard, Gerald—Is Another World Watching? (Harper & Brothers).....	9-49
Helm, Ralph D.—Leading a Sunday Church School. (The Muhlenberg Press).....	3-54
Henry, Carl F. H.—Fifty Years of Protestant Theology. (W. A. Wilde Company).....	9-46
Herkels, H. G. G.—Fresh Approach to the New Testament. (Abingdon-Cokesbury Press).....	11-64
Herzel, Frank Benton—More Than Bread. (Muhlenberg Press).....	1-78
Hoke, Blanche—The Story of Jesus. (The Judson Press).....	5-62
Holt, Bishop Ivan Lee (Intro.)—Sam Jones. (Fleming H. Revell Company).....	1-76

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Author, Title and Publisher	No.—Page	Author, Title and Publisher	No.—Page	Author, Title and Publisher	No.—Page
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Hume, Edward H.—Doctors Courageous. (Harper & Brothers).....	2- 64	Mead, Frank S. (Ed.)—The Psalmist in the South. (Fleming H. Revell Company).....	6- 60	Spann, J. Edward—Fruits of Faith. (Abingdon-Cokesbury Press).....	4- 60
Hunter, Archibald M.—The Work and Words of Jesus. (Westminster Press).....	11- 67	Meyer, Robert T. (trans.)—Saint Athanasius—The Life of Saint Anthony. (The Newman Press).....	2- 64	Steinhauser, Albert T. W.—The Man of Sorrows. (Augsburg Publishing House).....	5- 60
J					
Jeffrey, George Johnstone—This Grace Wherein We Stand. (Charles Scribner's Sons).....	10- 80	Micklen, Nathaniel—The Doctrine of Our Redemption. (Abingdon-Cokesbury Press).....	1- 74	Strong, Kendrick—Sagebrush Circuit. (The Macmillan Company).....	9- 49
Johnson, Paul E.—Christian Love. (Abingdon-Cokesbury Press).....	5- 62	Miller, John Homer—Take a Second Look at Yourself. (Abingdon-Cokesbury Press).....	2- 67	Stoughton, Clarence C.—Set Apart for the Gospel. (The Muhlenberg Press).....	11- 62
Johnstone, Margaret Blair—Create Your Own Tomorrow. (Doubleday & Company).....	6- 66	Miller, Randolph Crump—The Clue to Christian Education. (Charles Scribner's Sons).....	7- 54	Stuber, Stanley I.—Public Relations Manual for Churches. (Doubleday & Company).....	9- 44
Jones, Edgar De Witt—The Royalty of the Pulpit. (Harper & Brothers).....	10- 81	Miner, Paul S.—The Kingdom and the Power. (Westminster Press).....	4- 66	Swearingen, Tilford T.—The Community and Christian Education. (The Bethany Press).....	2- 62
K					
Kagawa, Toyohiko—Meditations. (Harper & Brothers).....	6- 67	Moore, George V.—Better Church Leaders. (The Bethany Press).....	11- 60	T	
Keller, C. F.—The Spirit of Love. (Harper & Brothers).....	7- 56	Moore, R. W.—The Furtherance of the Gospel, Part II. (Oxford University Press).....	3- 53	Thomas, G. Ernest—Faith Can Master Fear. (Fleming H. Revell Company).....	8- 66
Kennard, J. Spencer, Jr.—Render to God: A Study of the Tribus Passage. (Oxford University Press).....	11- 65	Morgan, Richard—The Christ of the Cross. (Richard R. Smith, Publisher, Inc.).....	5- 60	Thornwald, Juergen—Es Beggan an der Weichel. (Steingruenen-Verlag).....	2- 67
Kennedy, Gerald—With Singleness of Heart. (Harper & Brothers).....	11- 62	Morgan, William S.—The Philosophy of Religion. (Philosophical Library).....	6- 60	Thurnham, Howard—Deep Is the Hunger. (Harper & Brothers).....	10- 83
Kessler, Thomas With—The Mass—A Saint's. (World Publishing Company).....	11- 66	Mozley, K. N.—The Theology of Albert Schweitzer. (The Macmillan Company).....	10- 80	Tittle, Ernest Fremont—A Mighty Fortress. (Harper & Brothers).....	1- 77
Kerr, Hugh Thompson, Jr.—Positive Protestantism. (Westminster Press).....	5- 62	Munro, Harry C.—Fellowship Evangelism Through Church Groups. (The Bethany Press).....	11- 61	Torbet, Robert G.—A History of the Baptists. (Judson Press).....	1- 72
Knox, Magr. Ronald—The Old Testament, Volume II—2 to Malachi. (Sheed & Ward).....	6- 65	Murray, Gilbert—Stoic, Christian and Humanist. (The Beacon Press).....	6- 60	Tower, Howard E.—Church Use of Audio Visuals. (Abingdon-Cokesbury Press).....	8- 60
Knox, Ronald—The Gospel in Slow Motion. (Sheed & Ward).....	11- 66	Murrell, Gladys C.—Patterns of Devotion. (Abingdon-Cokesbury Press).....	8- 60	Tupper, Charles B.—Called-In Honor. (The Bethany Press).....	1- 75
Knox, Ronald—Paul's God. (Sheed & Ward).....	11- 64	Myers, Edward D.—Christianity and Reason. (Oxford University Press).....	8- 63	V	
Knudson, Albert C.—Basic Issues in Christian Thought. (Abingdon-Cokesbury Press).....	1- 73	Myers, Garry Cleveland, and Myers, Caroline Clark—Homes Build Persons. (Dorance & Company).....	10- 84	Van Dusen, Henry Pitt—God in Education. (Charles Scribner's Sons).....	11- 60
L					
Kranzbuehler, Otto—Blickpunkt Auf Nuernberg. (Zeit Verlag).....	5- 70	N		Verloren, Henry T.—Feed My Lambs. (Rehance Publishing Company).....	2- 66
Lamb, Clyde K.—The Challenge to You. (Wheelright Publishing Company).....	6- 67	Nash, Henry Sylvester—The Atoning Life. (Harper & Brothers).....	2- 65	Verlag, Athenaeum—Dr. Paul Schmidt, Statist auf Diplomatischer Buehne, 1923-45. (Bonn).....	1- 78
Langford, Norman F.—Fire Upon the Earth. (Westminster Press).....	11- 67	Nixon, Justin Wroe—Responsible Christianity. (Harper & Brothers).....	6- 62	Vidler, Alec E.—Christian Conf. (Charles Scribner's Sons).....	8- 62
Latourette, Kenneth Scott—These Sought a Country. (Harper & Brothers).....	2- 64	O		W	
Lau, Josephine Ranger—The Story of Joseph. (Abingdon-Cokesbury Press).....	3- 56	Oates, Wayne E.—The Christian Pastor. (The Westminster Press).....	11- 62	Waddell, Helen—Stories From Holy Writ. (The Macmillan Company).....	3- 54
Lebbe, Don Bodo—The Mass—A Historical Commentary. (The Newman Press).....	6- 60	Oursler, Fulton—The Greatest Story Ever Told. (Doubleday & Company).....	6- 66	Wagner, Harold E.—Were You There? (Morehouse-Gorham Company).....	10- 82
Leber, Charles T.—World Faith in Action. (Bobbs-Merrill Company).....	11- 64	Oxnam, G. Bromley—The Church and Contemporary Change. (The Macmillan Company).....	6- 62	Wagner, Hughes—The Word in Season. (Abingdon-Cokesbury Press).....	8- 61
Little, Katherine Day—Francois De Seneion. (Harper & Brothers).....	9- 45	P		Wahlstrom, Eric H.—The New Life in Christ. (Muhlenberg Press).....	3- 55
Lobinger, Elizabeth Miller—Activities in Child Education. (The Pilgrim Press).....	3- 53	Pastors of the Evangelical Lutheran Church—By the Obedience of One. (Augsburg Publishing House).....	4- 66	Waldrup, Earl—Using Visual Aids in a Church. (The Broadman Press).....	8- 60
Lofts, Norah—Easter. (The Macmillan Company).....	6- 65	Pattibooks, The. (The Scripture Press).....	3- 54	Walker, Harold B.—Ladder of Light. (Fleming H. Revell Company).....	9- 44
Long, Edward Leroy, Jr.—Science and Christian Faith. (Association Press).....	4- 60	Pelikan, Jacques—From Luther to Kierkegaard. (Concordia Publishing House).....	7- 56	Walsh, Chad—Early Christians of the Century. (Harper & Brothers).....	5- 64
Lowe, Arnold H.—Start Where You Are. (Harper & Brothers).....	5- 68	Pleuthner, Willard A.—Building Up Your Congregation. (Wilcox & Follett Company).....	1- 75	Warburg, James C.—Faith, Purpose and Power. (Farrar, Straus & Company).....	4- 62
Lowry, Howard—The Mind's Adventure. (Westminster Press).....	2- 61	Pope, Hugh—Saint Augustine of Hippo. (The Newman Press).....	1- 75	Ward, Maise—Young Mr. Newman. (Sheed & Ward).....	3- 63
Lucecock, Halford E.—The Best of Dick Sheppard. (Harper & Brothers).....	8- 69	Poteat, Edwin McNeill—God Makes the Difference. (Harper & Brothers).....	10- 83	Wedel, Theodore O.—The Christianity of Main Street. (The Macmillan Company).....	4- 63
M					
Ludlow, Dr. William L.—The Fellowship of Marriage. (The Christopher Publishing House).....	7- 53	R		Weinel, Heinrich, and Moehlan, Conrad—Henry—Sayings of Jesus. (Bookman Associates).....	5- 62
Macartney, Clarence E.—Mountains and Mountain Men. (Abingdon-Cokesbury Press).....	2- 64	Ramm, Bernard—Protestant Biblical Interpretation. (W. A. Wilde Company).....	6- 64	Whiston, Charles Francis—The Ministry of Jesus. (Pilgrim Press).....	9- 43
Macfarland, Charles S.—Christian Unity in the Making. (The Federal Council of Churches in America).....	1- 72	Ramsey, Paul—Basic Christian Ethics. (Charles Scribner's Sons).....	6- 61	Whitehouse, Elizabeth S.—The Children We Teach. (The Judson Press).....	4- 61
MacLennan, David A.—The Macmillan Company. (Oxford University Press).....	1- 74	Roberts, David E.—Psychotherapy and a Christian View of Man. (Charles Scribner's Sons).....	2- 67	Windisch, Hans—The Meaning of the Sermon. (Westminster Press).....	9- 47
Manross, William W.—A History of the American Episcopal Church. (Morehouse-Gorham Company).....	1- 72	Roelston, Holmes—Consider Paul. (John Knox Press).....	8- 64	Wise, Carroll A.—Pastoral Counseling, Its Theory and Practice. (Harper & Brothers).....	9- 44
Magnay, Alvin E.—Saints Without Halos. (Abingdon-Cokesbury Press).....	10- 83	Ross, Floyd H.—Addresses to Christians: Isolationism vs. World Community. (Harper & Brothers).....	1- 72	Wood, Leland Foster—How Love Grows in Marriage. (The Macmillan Company).....	5- 64
Manson, T. W.—The Beginning of the Gospel, Part I. (Oxford University Press).....	9- 47	Rural Pastors of Virginia—Where of the Spring. (The Virginia Council of Churches).....	5- 66	Wood, Letitia W.—Dynamic Worship Programs for Young People. (W. A. Wilde Company).....	8- 60
Manson, T. W.; Moore, R. W., and Caird, G. B.—A Primer of Christianity. (Oxford University Press).....	9- 47	S		Wright, Ronald Selby (Ed.)—Asking Them Questions. (Oxford University Press).....	7- 56
March, C. A.—Building Operation and Maintenance. (McGraw-Hill Book Company).....	5- 68	Sangster, W. E.—The Craft of Sermon Illustration. (Westminster Press).....	3- 55	Z	
Matsuoto, Yoru—The Seven Stars. (Friendship Press).....	5- 70	Schoen, Max—The Man Jesus Was. (Alfred A. Knopf).....	5- 60	Zema, Demetrius B., and Walsh, Gerald G.—Saint Augustine—The City of God, I-VIII. (Fathers of the Church, Inc.).....	1- 75
Mathews, W. B.—The Problem of Christ in the Twentieth Century. (Oxford University Press).....	7- 55	Schofield, Joseph A., Jr.—A Year of Children's Sermons. (W. A. Wilde Company).....	8- 61	Sermons (Adult)	
Maves, Paul B.—The Best Is Yet to Be. (The Westminster Press).....	8- 64	Schweitzer, Albert—Paul and His Interpreters. (The Macmillan Company).....	10- 80	Title	
McHugh, Gelo—Marriage Counselor's Manual: Sex Knowledge Inventory, Form X; Sex Knowledge Inventory, Form Y. (Family Life Publications, Inc.).....	5- 66	Schwiebert, E. G.—Luther and His Times. (Concordia Publishing House).....	4- 64	A	
McNeill, John T.—A History of the Cure of Souls. (Harper & Brothers).....	11- 63	Scott, E. F.—The Lord's Prayer. (Charles Scribner's Sons).....	7- 52	America's Taj Mahal.....	6- 48
		Sessler, Jacob J.—Junior Character Sermons. (Fleming H. Revell Company).....	8- 62	B	
		Smith, Alton J.—Religion and the New Psychology. (Doubleday & Company, Inc.).....	9- 49	Biographical Sermons, 1-70; 2-70; 3-62; 4-45; 5-50; 6-53; 7-46; 8-42; 9-41; 11-47.....	4- 34
				C	
				Calm at the Heart of the Storm.....	8- 50
				D	
				Day Before Christmas, The.....	2- 34

Title	No.—Page	Title	No.—Page
E		G	
Enemy Within Our Gates, The.....	8—36	Gardening and Growing Old.....	7—61
F		God in the United States.....	2—50
Fishermen and Fishers of Men.....	3—70	Greeks, The Ancient.....	11—36
G		H	
Gifts, The Presentation of.....	2—41	Holy Deceiver.....	3—66
Going Into Business With God.....	7—32	I	
I		Individualism, The Dangers of.....	3—66
It's All Over Now.....	7—43	Inspiration.....	8—57
L		L	
Learning Through Suffering.....	5—46	Laissez Faire and Peace.....	2—50
M		Life After Death.....	5—38
Ministry of Encouragement, The.....	1—38	Love, Stronger Than Death.....	1—67
P		Living Christ, The.....	6—38
Prayer Changes People.....	1—52	M	
S		Moral Homilies.....	5—38
Serenity of God, The.....	5—32	Mysticism.....	4—28
Sermon Calendar for the Year July, 1951—June, 1952.....	10—36	N	
Stopping, The Art of.....	11—44	Nailed to a Cross.....	9—37
U		R	
Unity of the Human Race, The.....	6—20	Religion of Jesus, The.....	8—58
V		S	
Validity of Christian Experience, The.....	9—51	Sin, The Origin of.....	7—61
W		Smiles and Laughter.....	8—57
We Are His.....	6—45	V	
What Do the Candles Say? (Sermon of Lights).....	2—28	Virtue of Understanding, The.....	7—61
		W	
		Wise Women of Mungret, The.....	1—66
		Y	
		Young Child, The.....	2—49

Sermon Starters

Title	No.—Page
B	
Beaten Tracks.....	5—35
C	
Center of Christian Experience.....	9—32
E	
Easter, The Meaning of.....	6—34
Eyes of Jesus, The.....	3—64
F	
Faith, A Deeper Meaning of.....	4—26
H	
Hope, The One Secret of.....	7—58
J	
Joy.....	2—46
L	
Living a Fragrant Life.....	11—32
S	
Secrets of a Quiet Heart.....	1—65
U	
Under the Sun.....	8—56

Sermons (Children's)

Title	No.—Page
B	
Bible, Mysterious Things in the.....	7—36
L	
Little Mr. Can-I-Have.....	4—36
M	
Madonna of the Chair, The.....	8—12
T	
Two Biographical Sermons for Children.....	6—57

Prose, Selected

Title	No.—Page
B	
Bread and Roses.....	1—67
C	
Christian Charity.....	9—37
Christian Essential, The.....	1—67
Christian Politics.....	9—39
Classics, The.....	5—38
Culture Without Religion.....	5—38
E	
Ecclesiastical Politician, The.....	8—58
F	
Footprints of God, The.....	11—35
Forgiveness, The Meaning of.....	6—38
Foundations of Hope, The.....	4—29

Title	No.—Page
G	
Gardening and Growing Old.....	7—61
God in the United States.....	2—50
Greeks, The Ancient.....	11—36
H	
Holy Deceiver.....	3—66
I	
Individualism, The Dangers of.....	3—66
Inspiration.....	8—57
L	
Laissez Faire and Peace.....	2—50
Life After Death.....	5—38
Love, Stronger Than Death.....	1—67
Living Christ, The.....	6—38
M	
Moral Homilies.....	5—38
Mysticism.....	4—28
N	
Nailed to a Cross.....	9—37
R	
Religion of Jesus, The.....	8—58
S	
Sin, The Origin of.....	7—61
Smiles and Laughter.....	8—57
V	
Virtue of Understanding, The.....	7—61
W	
Wise Women of Mungret, The.....	1—66
Y	
Young Child, The.....	2—49

Poems

Title	No.—Page
B	
Beauty.....	7—60
Bethlehem, The Road to.....	2—47
Blood Kid.....	2—54
C	
Celebrating.....	4—47
Christ of the Shell-Shot Hills.....	4—9
Christmas Again.....	3—39
Christmas Afternoon Call.....	2—14
Christmas at Babbitt's.....	2—35
Cloud, The.....	2—48
Conscript, The.....	5—37
Creed, My Dearly.....	8—56
Cry in the Night, A.....	6—52
Cup, The.....	2—14
D	
Day Is Done, The.....	5—51
December Days.....	3—65
E	
Earth and Man, The.....	1—66
Earth Climbs to Heaven.....	7—38
Easter Be Not True, If.....	4—38
Education, What Is.....	11—34
Evangelize!.....	3—66
F	
Family, Happy Is the.....	5—66
Fate.....	1—65
G	
Gambler.....	5—37
Garden, A.....	6—44
Gifts, The.....	2—41
God, Out in the Fields With.....	5—56
God, The City of.....	5—36
God, The Face of.....	3—65
God Wash the World, I Saw.....	5—56
God Will Take Care of You.....	5—59
Grace, Mystery of.....	1—66
H	
He Left a Dream.....	7—36
Hope, Eternal.....	4—28
Hospitality!.....	9—12
J	
Joseph and the Word, Saint.....	2—48
K	
Know Me Truly.....	4—28
L	
Ladies' Aid, The.....	7—41
Lady, Our.....	2—47
Lead-en-eyed, The.....	9—36
Love.....	9—43
Love Walk Beside You, If.....	4—28
M	
Master Paints, The.....	2—55
Master's Hand, The Touch of the.....	6—38
Myrtles, Among the.....	5—37



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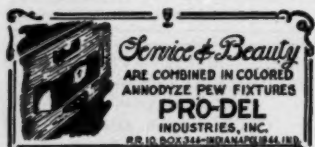
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CARD TABLES

Write Dept. C

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Title No.—Page

Pastoral Call, The.....	9—56
Perfect Prayer, The.....	9—62
Pledge, A.....	6—38
Poetry, I Saw Sweet.....	11—34
Prayer.....	9—58
Prayer—For All the World, A.....	9—42
Psalm of a Voice.....	3—65
Psychiatrist Proposes, A.....	3—51

R

Recipe for a Boy.....	7—60
Remembered Fragrance.....	7—60

S

Saints.....	8—56
Silence.....	9—40
Silence, In.....	3—65
Spirit, Song of the.....	11—34
Star, As a.....	2—48
Star, The Coming of the.....	2—24

T

Task, My.....	3—65
Thoughts.....	8—56
Three Crosses.....	6—11
Three Things.....	9—36
Timetable for a Heart?.....	7—38
To Pledge or Not to Pledge.....	7—42
Tree, I Love a.....	5—55
True Vine, The.....	11—34

U

Upper Room, My.....	9—28
---------------------	------

W

Was That Somebody You?.....	7—42
Water, A Cup of Cold.....	2—14
Weaver of the Years, The.....	1—66
Wise Church, The.....	7—41
Wish.....	8—56
World-Nation, A.....	4—28

Editorials

Title No.—Page

A

"Annihilation Without Representation, No".....	7—7
Apathetic Patriot, An.....	1—7
Audio-Visual Aids?, Does Your Church Use.....	5—41

B

Big Churches?, Where Are the.....	4—7
Build for a Happy Church Family.....	1—7

C

Cadman Story, A Good.....	5—8
Chancel Choir, Urges the.....	3—69
Church Employees May Have Social Security.....	3—7
Churches, Growing Resources of.....	3—7
Crowded Churches Discourage Attendance.....	6—7

E

Era of Defensive Armament, An.....	2—7
------------------------------------	-----

G

God in You, The.....	5—7
----------------------	-----

H

Help Me to Let This Call Go.....	5—8
----------------------------------	-----

I

It Is Well With My Soul.....	9—54
------------------------------	------

J

Job Serve God for Naught?, Does.....	4—8
Just a Matter of Degree?.....	4—9

K

Korea Anniversary.....	9—7
------------------------	-----

M

Modern Evangelism?, Is There a.....	6—7
-------------------------------------	-----

O

Organization of the National Council of Churches, Reflections on the.....	4—7
Organized Religion, Good Years for.....	10—11

P

Price Education?, What.....	8—7
-----------------------------	-----

S

Sectarian Papers Seek Federal Subsidy.....	9—7
Special Issues, The Reason for.....	8—7

T

Taxes?, Should Churches Pay?.....	11—7
Test Is Yet to Be, The.....	7—7
"Thank God I've Tried".....	2—7
Therapeutic Contributions Through Pastoral Counseling.....	5—7
Time of Peace Prepare for War, In.....	6—8

Title No.—Page

W

Warner, Thomas H.....	1—8
Washington Pilgrimage of American Churchmen, The.....	10—12; 11—8
What Do We Lack? (Guest Editorial).....	6—8
What Hath God Wrought?.....	10—12

The Editor's Drawer

A

Athletes Available for Luncheon Speakers.....	4—4
American Public Interested in Religion.....	5—4
Availability of the Editor.....	3—4

B

Be Ye Thankful.....	9—4
---------------------	-----

C

Chinese Conversions.....	6—4
--------------------------	-----

D

Dearth of Spiritual Vision, The.....	10—4
Degeneracy?, Whence This.....	11—4

K

Kane Preaching Mission, The.....	2—4
----------------------------------	-----

L

Lorrain Fellowship, The.....	1—4
------------------------------	-----

S

St. Lawrence University, A Visit to.....	8—4
--	-----

Y

Yes, There Is Something Bright in the Picture.....	7—4
--	-----

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Understanding the Nervous Breakdown by C.R. Thayer. A booklet with reprints of the three articles which appeared in "Church Management." It can be of great help to you in your counseling and in your own adjustments. 35 cents. Church Management, Inc., 1900 Euclid Avenue, Cleveland 15, Ohio.

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FOR SALE

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Webster wire recorder—13 spools wire. Excellent condition. \$214.00 value priced for quick sale at \$125.00. Paul Irwin, Geneva, Indiana.

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500-watt SVE Slide and Filmstrip Projector with case, cost \$108.50, and latest model No. 210 Web-cor two-speed Tape Recorder, cost \$187.50. Both never used. Must sacrifice. No reasonable offer refused. Edwards, Box 56, River Grove, Illinois.

Three rank unit pipe organ. Ideal for home or as an echo organ addition to a large church organ. Church to be replaced by new structure. First Presbyterian Church, John D. Gregory, minister, Celina, Ohio.

All copies, "Church Management," 1938 through 1950, \$15.00. Rev. Craig G. Whitsett, 37 Garden Street, Hartford 5, Connecticut.

INTERNATIONAL CHURCHMAN'S EXPOSITION

The first annual International Churchman's Exposition has been announced for the Chicago International Amphitheatre for a six-day run from May 19 to 24, 1952.

The Churchman's Exposition will run concurrently in Chicago with the American Baptist Convention of the Disciples of Christ and in cooperation with the Chicago Baptist Association to aid churches of all faiths in the planning, construction, maintenance and the more effective use of church property. Headquarters for the International Churchman's Exposition has been established at 19 South LaSalle Street, Chicago 3, Illinois, say Marcus W. Hinson and Joe Vancil, exposition managers.

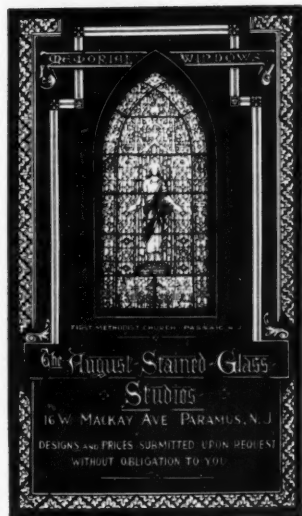


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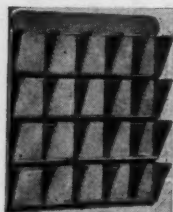
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Advertisers' Index

A	Page	M	Page
Abingdon-Cokesbury Press	61, 65, 69	Maas Organ Co.	27
Adirondack Chair Co.	81	MacCalla & Co., Inc.	51
All State Stationery Co.	Back Cover	Macmillan Co.	63
American Optical Co.	45	Magnetic Recorder Sales Co.	81
American Seating Co.	44	McFadden Lighting Co.	53
American Sunday School Union	80	Meierjohan-Wengler	56
Anchor Post Products, Inc.	26	Midwest Folding Products	35
Architectural Bronze & Aluminum Corp.	64	Ministers Life & Casualty Union	33
Architectural Record	43	Minnesota Mining & Manufacturing Co.	25
Arkansas Organ Co.	72	Mitchell Manufacturing Co.	52
Arrow Letter Service	56	Monroe Co., The	23
Artcraft Theatre Equipment Co.	51	Moore Co., E. R.	71
Artvue Post Card Co.	51	Morehouse-Gorham Co.	51
Ashtabula Sign Co.	80	Morrison Recording Laboratories	71
Augsburg Publishing House	51	Moss, Jerome A.	14
August Stained Glass Studio	81	Muhlenberg Press	63
Austin Organs, Inc.	72	Myers Brothers, Inc.	75
Bentley & Simon, Inc.	77		
Bernard-Smithline Co.	71, 77	N	
Beseler Co., Charles	21	National Bible Press	64
Biehl, B. F.	80	National Church Goods Supply Co.	77
		National Church Supply Co.	38
C		National Council of Churches	45
Camden Artercraft Co.	80	National Religious Press, The	29
Cathedral Films, Inc.	79	National Sports Equipment Co.	71
Central School of Religion	80	Norcor Manufacturing Co.	73
Church Calendar House	64	Novelty Lighting Co.	42
Church Film Service	79		
Church Management, Inc.	66, 67, 71, 80	O	
Churchmembers' Life Insurance Co.	79	Osborne & Co., Ltd., F.	68
Church World Press, Inc.	80	Ossit Church Furniture Co.	75
Cihu Club of Inspirational Books	61		
Clarín Manufacturing Co.	48	P	
Clark Co., Inc., W. L.	58	Page Fence Association	41
Collegiate Cap & Gown Co.	82	Fayne-Spiers Studios, Inc.	71
Concordia Publishing House	45, 65	Philadelphia Carpet Co.	48
Cotrell & Leonard, Inc.	58	Pick Co., Inc., Albert	73
Cox Sons & Vining, Inc.	68	Pike Stained Glass Studio	68
Cuthbertson, Inc., J. Theodore	62	Pittsburgh Stained Glass Studio	81
		Presbyterian Ministers' Fund	49
D		Prince George Hotel	70
DeLong, Lenski & DeLong	36, 38	Pro-Del Industries, Inc.	80
DeMoulin Brothers & Co.	71	Publishers Advisory Section ICRES	59
Denning Manufacturing Co.	44	Pulpit Digest	70
Dick Co., A. B.	66		
Dietz, Inc., William H.	54	R	
Dry Hotels	70	Rambusch Decorating Co.	36
		Rauland-Borg Corporation	34
E		Raymond, Chester A.	72
Eastman Kodak Co.	17	Redington & Co., J. P.	55, 69, 71
Ecclesiastical Art Press	79	Religious Book Club, The	37
Edina Service Specialties	82	Revell Co., Fleming H.	3, 19
Endicott Church Furniture	40		
Estey Organ Corporation	72	S	
		Sangamon Mills	68
G		Schantz Organ Co.	72
Gabel, George D.	77	Schulmerich Electronics, Inc.	39
Glessier, Inc., R.	77	Scripture Press	69
Griggs Equipment Co.	79	Society for Visual Education, Inc.	55
Gunthorps	81	Souvenir Activity Calendars	71
		Spalding Publishers	22, 46
H		Spencer Studios, Inc.	53
Hall, Franklin	47	Standard Publishing Co., The	27
Halley, H. H.	64	Sudbury Brass Goods Co.	80
Hammond Instrument Co.	30	Sursum Corda	69
Hammond Publishing Co.	54		
Harper & Brothers	82	U	
Heyer Corporation	82	Union Gospel Press	58
Hillgreen, Lane & Co.	73	United States Bronze Sign Co.	50
Hilliard Chemical Co.	52	Universal Seating Co.	40, 68
Holcomb Manufacturing Co., J. L.	31		
Holcomb & Hoke Manufacturing Co.	6	V	
Hope Publishing Co.	5	Verdin Co., The I. T.	75
		Vogel-Peterson Co.	50
I		Voigt Co.	58
International Bronze Tablet Co., Inc.	39		
International Churchmans Exposition	31	W	
		Wal-Mar Corporation	80
J		Ward Co., The C. E.	40
Johnson & Son, Inc., S. C.	2nd Cover	Wells Organizations, Inc.	3rd Cover
Judson Press, The	53, 56, 69	Whittemore Associates, Inc.	45, 81
		Wicks Organ Co.	72
K		Will & Baumer Candle Co.	40
Keck Stained Glass Studio, Henry	68	Willie Co., Paul A.	68
Kilgen Organ Co., The	72	Winona Church Sign Co.	57
Krogmann, John—Artist	71	Winterich's	57
		Winters Specialty Co., H. E.	81
L		Woolvorton Printing Co.	16
Lamb Studios, The J. & R.	71		
Lawson Associates, Inc., B. H.	39		
Little Giant Manufacturing Co.	75		

DOES YOUR CHURCH NEED

the answers to any of these questions?

1. How much **SHOULD** our church be able to raise for a building program?
2. How can we find out how much our church **CAN** raise?
3. What should we include in our church building fund program?
4. When is it advisable to plan construction in phases?
5. Is there a rule of thumb for estimating the debt a church can safely incur for building?
6. How much (and when) is it safe for us to borrow to complete our church construction program?
7. How much can we expect to raise outside the church membership for our building fund?
8. Can a church usually raise more money for a new sanctuary or a new educational building?
9. Must we have building construction plans before we can start our building fund campaign?
10. Why can most churches raise more money before they draw construction plans?
11. Will the possible shortage of some building materials have a bad effect on our building fund campaign?
12. Will the threat of war have a good or bad effect on a building fund campaign?
13. Should government construction restrictions have any effect on our building fund-raising plans?
14. How can we avoid deciding on a new location until after we have found out how much we can raise?
15. How can we get our more conservative members to agree that we should proceed with our church building program?
16. When is the best time for our church to have a building fund campaign?
17. How long does it take to get ready for a building fund campaign?
18. How long will it take to complete a building fund campaign for our church?
19. What happens to our other church activities during a building fund campaign?
20. Why is this a good time to raise funds for church building and activity programs?
21. What effect do building fund campaigns have on subsequent budget fund-raising?
22. Should (or can) we combine our building fund campaign with our annual budget fund-raising solicitation?
23. When is it best to keep building funds apart from the annual budget and when is it best to mix them?
24. Is it true that a properly conducted building fund campaign has a strong educational value?
25. How can our building fund campaign have a beneficial effect on the spiritual growth of our church?
26. Do you believe that the spiritual impact of a successful campaign is of greater value than all the dollars raised?
27. We need the money quickly. Should we try to raise it in cash or pledges?
28. Do pledges payable weekly raise and collect more money than those payable on a monthly basis?
29. What is considered the best length of time for the collection of church building fund pledges?
30. What is the normal shrinkage on building fund pledges?
31. Why do many churches collect more than the amount pledged during the pledge collection period?
32. Is there a good method for keeping pledges paid up on a current basis?
33. How soon can we start building after a successful pledge campaign?
34. What chance do we have to succeed in our building fund campaign since we have no big givers?
35. Does the fact that many of our members are tithing mean that we can raise more or less than normal for our building fund?
36. How can we obtain more building fund campaign pledges from our members than we have had on former appeals?
37. How can we be sure to get maximum support from the members of our church who do not usually take part in many of our church activities?
38. Can we raise more money for our building fund by an organized face-to-face individual solicitation campaign or by having our members sign pledges in groups or at meetings?
39. Must we wait until the pledges are paid on our recent unsuccessful building fund campaign before we can try again with a new and better plan?
40. Is there a plan by which the past givers to our building fund can get credit for their previous gifts in a second building fund campaign?

You can obtain the answers to these questions from the nearest Wells office listed below by merely referring to the numbers in front of the questions in which you are interested.



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